The Lutheran Outlook

Railroad Sickness

Catholic Indignation

We Are Confused

A Layman

Jewish Attitudes and Activities

Dan B. Bravin

The Lutheran Church and Spiritual Awakening Today

Bernhard Christensen

Find Fault When You Must

E. A. Schick

Pacific Lutheran Theological Seminary The Library

OLUME XVI MARCH, 1951 NUMBER 3

THE EDITOR'S PAGE

Who's Who. — The article by Dr. Bernhard Christensen, "The Lutheran Church and Spiritual Awakening Today," is concluded in this issue. "We Are Confused" is by a Lutheran layman—see the paragraph below. "Current Religious Attitudes and Activities of the Jews in relation to the Church" was contributed by Pastor Dan B. Bravin, a Lutheran missionary to the Jews in Pittsburgh, who edits a little magazine of his own, The Dawn, which comes out in a Jewish edition and a Lutheran edition. The sermon, "Find Fault When You Must," is by a Lutheran minister, the Rev. E. A. Schick, who is doing post-graduate work at Princeton. And the book review department is worth looking into this time, too.

—o—

Concerning that article by the anonymous layman—I do not know who he is, so do not ask me. The article was sent in by a pastor who writes: "Enclosed is a bit of dynamite a friend of mine dictated to me the other day. He does not want to use his name since he is so well known in Lutheran churches, and some of the pastors might recognize their churches. The last time he wrote for publication he received so much abuse that he made a promise not to do it again. However, he stands by everything he has said." Very well. This magazine is not averse to dynamite in judicious doses.

—o—

Here is something I think you will find interesting. The following is a Joint Resolution enacted by the Indiana General Assembly:

"Indiana needs no guardian and intends to have none. We Hoosiers—like the people of our sister states—were fooled for quite a spell with the magicians trick that a dollar taxed out of our pockets and sent to Washington will be bigger when it comes back to us. We have taken a good look at said dollar. We find that it lost weight in its journey to Washington and back. The political brokerage of the bureaucrats has been deducted. We have decided that there is no such thing as 'federal' aid. We know that there is no wealth to tax that is not already within the boundaries of the forty-eight states.

"So we propose henceforward to tax ourselves and take care of ourselves. We are fed up with subsidies, doles, and paternalism. We are no one's stepchild. We have grown up. We serve notice that we will resist Washington, D. C., adopting us.

"Be it resolved: That we respectfully petition and urge Indiana's Congressmen and Senators to vote to fetch our county court-houses and city halls back from Pennsylvania Avenue. We want government to come home."

—o—

That reminds me of the lad whose family was hard up, so he wrote a letter to God asking for a hundred dollars. The post-office, not knowing where else God could be, sent the letter to Washington. There it fell into the hands of a benevolent New Dealer who sent the boy five dollars. Shortly thereafter another letter was received. It said: "Dear God, thanks for the money. But the next time please send it direct. Those bureaucrats in Washington taxed me ninety-five per cent."

—o—

And one of my correspondents writes: "Lo, the poor Indian! He has been living in a welfare state a good many years. Who wants to be an Indian?"

—o—

Another letter says (to the publishing house): "Thanks for a fine magazine. Trust Dr. D. continues as editor a long time." And another (to the editor) says: "You are doing well; why quit? Surprised to hear that the possibilities are not bright for The Lutheran Outlook. That's just the kind of paper we need, not only during the assimilation and tie-over period, but long after the union has been effected. Too bad if you fellows quit now. The paper should rather expand than quit. Otherwise there is something radically wrong."—There is no desire on the part of anyone to "quit." There is just a point at which a publication succumbs from want of support. A kite doesn't "quit" flying; but if the wind dies down to a point where the kite is no longer supported, it comes down. It is all a matter of raising the wind, then. Like this reader in California who writes: "Recently I sent you four new subscriptions and a two-year renewal of my own. . . . I could assist financially by a direct contribution in the future if requested and your policies permit. I have reviewed one or two congregations and possibly could obtain one or two more subscriptions, which I shall try to do."—If a wind like that should start blowing ever[y]where in the Conference, our kite would soon be flying high.

—o—

A reader in Missouri liked the r[e]view of "The Bomb That Fell on Amer[i]ca" by W. Rodemann. He says, "He[r]man Hagedorn's highly dramatic poe[m] is so potent that it leaves one shaking with emotions. As editor I congratulate you on this excellent choice of ma[te]rial. It will leave a profound im[pr]ession on many of your readers."

—o—

But the same writer expresses h[is] "keenest disappointment at your pe[r]mitting the editorial 'Women Pastor[s]' to appear in print instead of weeding it out as not fit for publication. . . . The topic is ill chosen and has no pur[-]pose, no message to convey."—And h[e] on for a page and a half. I don't sup[-]pose it would be possible to have [a]ll the editorials of equal value. There [is] bound to be an inferior one now and then. But another reader consoles m[e] by writing, "Your editorials are th[e] better part of the Outlook. I mean that; I am far beyond the apple polish[-]ing age." Thanks!

D.

The Lutheran Outlook

Official Organ of the American Lutheran Conference

THE REV. J. A. DELL, D.D., Editor
813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Evangelical Lutheran Church, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,2[..] and it has 4,651 ordained ministers.

OFFICERS OF CONFERENCE

President: Rev. Lawrence M. Stavig, D.D., Sioux Falls, S.D.

Secretary: Rev. Norman A. Menter, D.D., Detroit, Mich.

Treasurer: Mr. Otto Leonardson, 2445 Park Ave., Minneapolis 4, Minn.

The Lutheran Outlook is published at [..] S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per year in advance; $3.00 for two years in advance. $3.00 per year to foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnuss[on], Manager. Lutheran Publishing House, Blair, Nebr.

The
LUTHERAN OUTLOOK

UME XVI | MARCH, 1951 | NUMBER 3

EDITORIAL

HE LUTHERAN CHURCH-MISSOURI SYNOD and the National Lutheran Council are going to co-operate in services rendered to Lutheran youth in armed forces.

ore than that, the Missouri Synod's executive council has approved an agreement whereby inter-communion of members of the two groups is made possible. The wording of the agreement follows:

tep ward

'It is agreed that the chaplain or pastor may commune h men and women in the armed forces as are conscious the need of repentance and hold the essence of faith, luding the doctrine of the real presence and of the Lord's pper as a means of grace.

'In exceptional situations, where a member of one group rnestly seeks admission to the Lord's Supper conducted a representative of the other group, the individual case each instance will be considered by the pastor concerned. is agreed that in such cases particular synodical mem-rship of a Lutheran in the armed forces shall not be a quired condition for admission to the Lord's Supper."

ıe gist of the matter is in the last sentence. What it ns is that a soldier does not have to be a Missouri od Lutheran in order to receive communion from a ouri Synod pastor. While the sentence is so written one might conclude that both sides were recognizing communicants of the other, that is not actually the ; for NLC pastors have long been willing to com-ıe Missouri members. Missouri is here stating her ingness to do what the other side has long done, but t Missouri has not done up to this time, at least in ry.

ı other words, this is a concession by Missouri, and it s meaning into a resolution at the Milwaukee con-tion that they would seek areas of possible coopera-with the Council. It is still only a limited recog-on, of course; a recognition only in emergency, so to ak, as the words "in exceptional situations" and "a heran in the armed forces" indicate. Nevertheless it great step forward. For, having gone this far, logic and consistency will argue that a Lutheran who can be recognized as such in a time of emergency does not lose his Lutheran character when the emergency is past. The emergency has nothing to do with his being a true and worthy Lutheran.

The reactionary element in the Synodical Conference will no doubt seize upon this agreement as a new evidence of Missouri's decadence. But otherwise it will be hailed with joy by forward-looking men of both Missouri and the National Lutheran Council.

Railroad Sickness

AROUND FEBRUARY 1 railroad workers began staying home from work on the plea that they were sick. They were not sick. They were refusing to work in order to enforce their demands for more money. It was an illegal strike. Union officials said they could do nothing about it; that the strike was unauthorized, but they could not force the men to work.

The immediate result of the unauthorized strike was the closing down of many factories due to their inability to obtain necessary materials; the enforced idleness of hundreds of thousands of workmen who had no grievance and were willing to work but could not; the cancelling of many trains and the resulting inconvenience and injury to travelers and shippers; and an embargo on certain kinds of mail for lack of carriers.

The history of the strike goes something like this: two years ago the railroads and the unions were discussing a new wage contract. They were unable to agree and a special government board was appointed to mediate. The board recommended an 18 cents an hour increase. The railroads accepted; the unions did not. The impasse continuing, last summer the government took over the railroads. It is illegal to strike against the government.

Last December, just a few weeks ago, the railroads and representatives of the unions *both* signed an agreement calling for a 25-cent increase. But now the union officials who signed that agreement claim that it is invalid because it has not been ratified by the union members.

The problem is, How can the country protect itself against such unauthorized strikes? They cripple the country's production and communication at a critical time. They hold up shipments to Korea where other Americans are working at a job on which they cannot strike. These other Americans are risking their lives to make America safe for labor unions and other manifestations of the democratic way of life.

Some years ago President Truman, confronted with a similar situation, testily asked Congress to give him authority to draft striking railroad workers into the army. That is hardly the answer to the problem. These railroad workers are married, have children, and are over-age, most of them. They would not make good soldiers unless they were drafted for railroad work. If they were forced to serve in any other way, the railroads would still be without their experienced workmen, and would have to draw on the nation's reserve of manpower for new and inexperienced laborers.

And yet the unauthorized strike is as much an act of sabotage against the nation's industry as if it were done by enemies within our borders. If a similar amount of injury were done by a Communist fifth column, indignation would rise high. Is the only answer the method used in the coal strike a couple of years ago? That was to go into court and get an injunction against the unions' work-stoppage, and then fine them for contempt of court. That is a slow process; too slow when the tie-up is causing a day-by-day increase in unemployment.

It would seem that here is one place for an amendment to the Taft-Hartley law. How such an amendment should be worded, I do not know. But it should provide some method of *quick* relief from unauthorized and illegal work-stoppages. Otherwise the nation's industry is at the mercy of any strategically placed group of workmen which chooses to act like a hold-up man with a gun at your head.

The Miracle

THE MIRACLE" is an Italian film by Roberto Rossellini. According to a description I have read, "it tells the story of an idiot girl who is seduced by a stranger whom she believes to be St. Joseph, and holds miraculous the birth of her child in a barn."

Francis Spellman, Cardinal Archbishop of New York, has called on all Roman Catholics to boycott the film and any theater showing it. He urges all right-thinking citizens to unite in changing and strengthening federal and state laws to make it "impossible for anyone to profit financially by blasphemy, immorality and sacrilege." He calls the Rossellini film "a despicable affront to every Christian."

The Motion Picture Division of the New York State Education Department approved the picture. When attempt was made to have License Commissioner M Caffrey ban the picture in New York, the other side g a local judge to issue an injunction against such a ba That increased Cardinal Spellman's ire. He said, "T justice's decision makes the state board supreme in t licensing of films. It is indeed a blot upon the escutche of the Empire State that no means of appeal to the Boa of Regents is available to the people for the correcti of a mistake made by the Motion Picture Division of t State Education Department."

*

That is what Cardinal Spellman thinks. But Dr. Gie L. Archer, executive director of Protestants and Oth Americans United for the Separation of Church a State, has a different angle. He thinks that Cardin Spellman, by his campaign against "The Miracle," h "struck a blow against democracy." He says:

"Whether or not the particular film in dispute is go or bad, moral or immoral, is not the issue here. T question is, must it have Cardinal Spellman's seal of proval in order to be shown? No self-respecting ad American will agree to let self-appointed 'guardians the moral law' control the literary and artistic prod tions which he may or may not be permitted to s Roman Catholics, like all other citizens, are free to p ronize or not to patronize films, books, or newspapers they please—but no one group in a democracy should allowed to dictate what their fellow-citizens may or m not see, hear or read."

*

And what do I think? I think several people are m ing themselves somewhat ridiculous.

No. 1. Rossellini. The phrase "literary and arti productions" used by Dr. Archer is certainly silly w applied to Rossellini's work. To combine in one film birth of a baby in a stable with an imagined St. Jos as father and an idiot girl for a mother was the heigh stupidity if not malice. What is he trying to do, sh that the whole world has no better standards of mo than those shown in his own personal life?

No. 2. Spellman. He likes to throw his weight aro and give the impression that in America things go pr much the way Cardinal Spellman dictates. He takes business of being a "prince of the Church" seriously. have a lower court justice with a Jewish name (A Steuer) block his will with an injunction was alm more than he could stand. So he issued a letter, t read in all the parishes of his archdiocese, ordering C olics to boycott the film; and he stirred up some of faithful to picket the theater where it was being sho By making such a big to-do he made sure that m more people will go to see the film than would have d so otherwise; some out of curiosity to see what made Archbishop so mad, and some out of a normal Amer instinct to refuse to be ordered around. If he had things take their normal course, the "B" picture w likely have been a flop of its own weight.

No. 3. Archer. Mr. Archer seems to think tha

his salary with POAUSCS he must leap into the ch in shining armor and with whirling sword every the Roman Catholics open their mouths. That some- gets him into Don Quixotic situations. "Whether ilm is moral or immoral," he says, "is not the issue ." O come, now! Are Protestants United going to nd immoral films just to be on the opposite side from Catholics? Then there is that pure baloney about rary and artistic productions." And finally, "No group in a democracy should be allowed to dictate their fellow-citizens may or may not see, hear or ." On the one hand that is not true; state after state set up a censorship board to screen out films or parts lms which in the name of "art" present materials h are subversive of public morals. And on the other l, much as I dislike Cardinal Spellman's outbursts at s, I would say in answer to Dr. Archer's last sen- e, "Neither should any one group in a democracy be ented from protesting against anything they do not "

ou see, if we deny that right to the Catholics, it may ently be denied to the W. C. T. U., or the American on, or the Republicans, or even the POAUSCS.

tholic dignation

AST MONTH Protestants and Other Americans Unit- ed for the Separation of Church and State held their d annual conference in Washington. The address of president, Dr. Edwin McNeill Poteat, referred to the ennial Roman Catholic indignation at Protestant op- tion. He said that Roman Catholic leaders confuse osition to the political aims of the Catholic Church n opposition to the free practice of its religion; that testants approve the right of Catholics to practice r faith, but oppose making the United States Catholic egislation; that the Roman Catholic Church has pros- ed in an atmosphere of freedom, and that "if the wall Church-State separation is kept inviolate, tolerance freedom will continue to mark the American way of "

When those remarks were made public, Roman Cath- leaders, true to form, erupted with a new outburst ndignation. Donald J. McQuade, national commander Catholic War Veterans, said that the overwhelming jority of American Protestants and Jews repudiate "unsubstantiated attacks" on Catholic religious lead- and practices made by Protestants United. "It is re- ttable," he added, "that at a time when President Tru- n has appealed for unity among the American people AU is creating disunity by unproved accusations, and distortions and misrepresentations against the spir- al leaders of 26,000,000 American Catholics."

shall take that statement apart presently, but first let ook at another Catholic statement. C. Eugene Nich- ols, state deputy of the District of Columbia Knights of Columbus, said:

> "When American Catholic servicemen are fighting and dying side by side with their Protestant and Jewish comrades in Korea, it is ironic that a conference which seeks to drive a wedge between Catholics and their fellow citizens should be convened at a place called Constitution Hall. . . . In peace and war Catholics have given full evidence of their loyalty to the ideals of our country. That is why they are pained beyond measure that suspicion and hostility should now be directed at them from a source which pretends to speak in the name of Protestants."

Now let us look at Commander McQuade's statement. He speaks of "unsubstantiated attacks . . . unproved accusations . . . distortions and misrepresentations." It has been proved over and over again by direct quotation from official Catholic pronouncements that Catholic doctrine on the separation of church and state is different from the doctrine of the United States Constitution; that official Catholic views of the freedom of conscience, of worship, of speech and of the press do not coincide at all with the principles of American law and American life; that the Catholic doctrine is that no other religion exists by right but that of the Roman Church. This can be proved any time to anyone who is able to read by reference to papal bulls and encyclicals, which every Roman Catholic must accept as coming with divine authority. When such statements are made they are therefore not "unsubstantiated attacks"; they are substantiated and documented. They are not "unproved accusations"; they are proved and can be proved any time. They are not "distortions and misrepresentations"; they give a true picture as derived from official Catholic sources.

Next, the commander says that the majority of Protestants and Jews repudiate attacks on Catholic leaders and practices. This is an open bid for the support of the National Conference of Christians and Jews (NCCJ), which is a vast propaganda machine financed largely by Jewish money. The commander says, between the lines, "You Jews are a minority religion here, too. You had better support us Catholics who are also a minority religion in America." Does the Catholic Church believe in equal rights for the Jewish religion? It does not. It believes that no religion exists by right except the religion of Rome. But it is quite willing to use the NCCJ when it can do so to its own profit.

Finally, Commander McQuade speaks of "misrepresentations against the spiritual leaders of 26,000,000 American Catholics." That is a gentle hint with a barn door to all politicians that they had better mind their Ps and Qs and not pay too much attention to protests from Protestants about envoys to the Vatican and other special privileges to Rome; for Rome has millions of votes in America which she can deliver as a bloc.

The other statement, the one by Deputy Nichols of the Knights of Columbus, deserves some attention, too. He starts out, "When American Catholic servicemen are fighting and dying side by side with their Protestant and Jewish comrades in Korea, it is ironic," etc. Why wouldn't

American Catholics be fighting there, too? Are they doing us a favor thereby? Rome is more interested in the fight against Communism than any organization, political or ecclesiastic, on earth. She has already lost enormously in prestige and numbers in the countries of eastern Europe, and stands to lose much more in any further encroachments of Communism. And in the second place all Americans who are fighting in Korea are there as Americans, not Catholics or Protestants or Jews, and as Americans they are fighting for American and United Nations ideals and principles, among which are freedom of conscience and of worship for all peoples everywhere.

And that is not a Catholic principle. Therefore it is not correct for Mr. Nichols to say, "Catholics have given full evidence of their loyalty to the ideals of our country." That is not possible. The ideals of America as regards separation of church and state, freedom of conscience and worship, freedom of speech and of the press, are not the ideals of the Catholic Church. Therefore an American Catholic must be either not fully loyal to American principles or not fully loyal to Catholic principles.

You want proof? Here is one, and there are many others. In the encyclical *Mirari Vos* of Pope Gregory XVI, dated 1832, these words occur:

> *"From this tainted spring of indifferentism* (by which Rome means the attitude that other forms of Christianity may be as valid as Catholicism) *flows that absurd and erroneous opinion, or better, that product of delirium, that it is necessary to extend and guaran liberty of conscience to everyone. The path to th most pestilent error is being prepared by the full u unlimited freedom of opinions which is being wide diffused, to the misfortune of religion and civil societ while some keep saying with extreme impudence th religion will derive some advantage from it. . . . E perience has proved from earliest times that states di tinguished for wealth, for power, for glory, have pe ished from this single evil, unrestrained freedom thought, freedom of speech, and the love of novelti To this is related that deadly freedom, never adequat ly to be execrated and detested, the liberty of th Press."—The Christian Century,* February 7, 1951, p 164, 165.

There you are. Pope Gregory XVI said that liberty conscience, freedom of thought, speech and the press a "absurd and erroneous," the "product of delirium," "most pestilent error," "to be execrated and detested."

Do American Catholics agree with Pope Gregory XV or with the American Constitution and the Charter the United Nations?

Have you ever heard Mr. McQuade or Mr. Nichols any other Catholic leader, lay or clerical, come out wi a statement like this: "We renounce the position take in the encyclical *Mirari Vos* of Pope Gregory XVI, an affirm our allegiance to the position of the American Co stitution on the subject of freedom of conscience, of wo ship, of speech and of the press"?

Until you do, their cries of wounded innocence can b discounted.

We Are Confused . . .

By a Layman

A MAN of importance in government circles recently made the statement that our American people are confused because no clear voice is coming out of Washington regarding our national policy. I believe that to be true. I believe it equally true that this condition does not obtain only in regard to our government but also in the Church—particularly our own beloved Lutheran Church. I am confused and from personal contact with many laymen I know that this is true of a good many faithful Lutherans. We of the laity are confused.

We are confused regarding the matter of merger and union. We long for a clear voice out of Zion telling us how matters are really progressing. We have followed these conferences, meetings and committees, we have read these theses, statements and confessions and await the logical result, action. Much of what we hear seems to be double talk. To us of the laity there seems to be no valid reason why a closer knit body cannot be obtained. The day when our fathers so fiercely battled for their doctrines is past. We frankly do not believe that doctrine is keeping us apart, for we of the pew see difference in doctrine.

From time to time I personally have been a memb of most of the various synods in America and have tended church services in every one of these bodies. have held offices in many of these churches and sever times in synodical bodies; yet I found the same Bible, t same confessions, the same sacraments in all of them. no time was I or any member of my family asked recant a formerly held faith or asked to accept som thing new. Our letter of transfer was readily accept from one church to the other with one exception. Th oddly enough we were received while our letter was jected. Confusing, to say the least.

Obviously one must seek the answer elsewhere. T ugly word "politics" is sometimes heard in connecti with this question. However I firmly believe that a vo throughout the pew of all Lutheran Churches wou produce astonishing results. Naturally such a vote wou not be binding but it would be, for the first time,

st, open expression of the pew. We do not have that e present time. Although our Church makes claim eing a democracy, the local congregation being the unit, the voice of the pew is rarely heard in these ers.

nen my synod met in general convention the past ner our own congregation sent a delegate. I pre- e that he voted on all matters. If he did he must have d his own private convictions for he certainly had ersonal knowledge of what the members of our con- ation thought about such matters, even if they had idea what was to come before the house—which they not. Under such conditions it is confusing to hear a ident of a certain synod proclaim that his body is ready for union. I confess to a bit of uneasiness n singing, "We are not divided, all one body we; one ope and doctrine, one in charity."

forestall any dismissal of all this as the private ion of an irresponsible drifter, a church tramp, a lefoot in the Kingdom of God, I want to add a foot- of a personal nature. I was born and raised in an odox Lutheran home where nothing dared to inter- with the family altar. I received my elementary cation in a thorough parochial school and graduated a church college. When I entered the business ld I made connections with a large industrial firm. , forty-five years later, I am still with that firm. t implies a certain amount of stability. In charge of blishing and supervision of branch offices, it became ssary for me (much to the disgust and despair of my ily) to pull up roots after stated intervals and move new city. After each move we always made im- iate church connections with a church of our own d. Then one day we found ourselves living in a where no such church could be found. With much givings, but making the best of it, we attended a Lu- an church of another synod, I say with misgiving for ad been impressed upon us that this synod, although heran, was not quite kosher. Much to our surprise found that the services were identical with those of own and we were able to join in the responses with- a moment's hesitation. Naturally we became mem- there and entered all their activities. Yet in not single instance did we ever notice the slightest dif- nce between this synod and the one which had been ie to me. So in the course of time after subsequent es we simply united with the nearest Lutheran rch, ignoring any synodical connections. That pro- ed the oddity that my three children each belong to ifferent synod, depending on the church we attended he time of their confirmation. However there is no erence in their faith or the doctrine they were taught. haps I could be called a drifter in view of the above fession, yet I have never left a church due to dissatis- ion, no matter how grievous it may have been at es. On the other hand these wanderings have gained a vast insight in the workings of many churches.

Preaching Today

We are so confused because there is so little clear voice from the pulpit these days. Scripture has something to say about the trumpets that give an uncertain sound. Some of our present day preaching reminds one of Paul's "sounding brass and tinkling cymbals." We had better preaching in days gone by. This is not just so much nostalgic ranting about "the good old days." I wish our preaching had made as much progress as our general life. My business requires me to do a good deal of traveling so I have an opportunity to hear quite a few different preachers. I also meet many laymen. It is remarkable how much interest in religion is to be noted these days. Conversation between men (at least thinking men and women) will turn as quickly to religion and the affairs of the church as not. It is a sad comment on our times that so much of this conversation shows signs of confusion in these days when our nation is stirred by a religious consciousness, when churches are often crowded, when people are listening for a clear sound of the trumpets of salvation. Yet they do not hear it. So many of these so-called sermons are not that in any sense of the word, for many times it's but a discourse of fifteen minutes read in a halting, faltering manner. Frankly this faulty reading of sermons has irked me. How deeply it is resented was forcibly brought to my attention by a farmer in Nebraska, a good old faithful Lutheran, when he told me that he would not attend his church until they called a preacher. The man they now had was not a preacher; a man so empty that he must even read from his manuscript that Jesus died for sinners could not possibly be a preacher. I have been thinking about that a good deal since. The man was quite right; how can you set anyone on fire if you are not burning yourself? And you can hardly set a man on fire by reading to him. My business requires that I do considerable speaking. I have only one thing to sell, the services of my company. My heart, soul, and mind is filled with that one thing when I get up to speak. I know everything that my firm can do, everything it has to offer and I want these people to see that and act. I am not vain enough to imagine I am a polished speaker one would expect to find in the pulpit. On the other hand I am not silly enough to imagine I can rouse my audience to accepting my bid by reading from a prepared manuscript. My firm is the largest of its kind in the world. I know that, I need not refer to my notes. Yet here is a pastor who supposedly has dedicated his life to the services of his Master, has prepared himself for this work by a special course in a seminary and yet knows so little about it all that he cannot trust himself in the pulpit without his manuscript.

That Nebraska farmer used the word empty. From time to time when I have heard such a lifeless preacher, I asked myself if our firm would employ him. The answer is in the negative. Possibly one fault lies in the fact that Scripture so often is not the source of the material on which the sermon is based. We hear quotations from Barth *et alii* and everybody else except what the

Bible has to say to the seeking heart. The pew senses this and longs for the preaching of a Luther, a Savanarola or a Wesley, tired of a resume of the comic strips, the feats of Superman or the antics of a Dick Tracy. We are also bored by the silly excuse that people will no longer listen to the preaching of another Jeremiah or a new Paul. How many pastors try it? Dr. Walter Maier did!

This does not mean there is no vital preaching to be found in the Lutheran Church of today, for there is a good deal; however, there is need of positive preaching on vital doctrines of our church in these days of uncertainty. When change and confusion is all around us we need the restatement of our faith to bring security and peace. That, after all, is why we go to church and cling to our faith in a merciful God who gave us His Son so that we could have peace. We must have Law and Gospel, and we must have it clear, in no uncertain tones. Some people may leave the church? Probably, but that also happened to Jesus. Are our modern pastors better than He?

I experienced the healing Gospel in my own life. Vivid in my mind is the day my wife and I attended church services after a deep grief had come to us. The many words of consolation from friends meant nothing to us, they seemed so empty. Then that old, weatherbeaten pastor began to speak as if to us alone, of the loving Saviour whose arms were even now around us. He dried our tears and sent us home rejoicing. It was his last sermon for in the next week he died. It was then I understood what I once heard an old pastor tell a graduating class at a seminary: Preach every sermon as if it were your last.

It is rarely one hears a sermon on such vital subjects as the sacraments, divorce, the lodges, or who can remember ever hearing a sermon on the Office of the Keys? Yet all these doctrines are so vital to our faith and life. We of our firm are justly proud to state that our whole organization stands back of the unconditional guarantee we make, yet none of us can speak with the assurance which can be the pastor's when he declares "Thus sayeth the Lord." He has the eternal promise of the everlasting God whose word cannot be broken that all the gates of hell shall not prevail against that Word, and that the eternal God will go with him unto the ends of the earth. That was Luther's faith. In that faith he sang, "If devils all the world should fill." Will you fault us of the pew that when we sing, "O, for a faith that will not shrink," we also include our pastor?

Our confusion turns to consternation when we note the total disregard of our children in the average sermon of today. So much of the language of the pulpit is far beyond the conception of our children. It is hard for us to understand why we must so tenaciously cling to terms that no longer are understood. Just what is so sacred about the King James version that we must retain it forever? Jesus was unfortunate that in His days Jerome had not yet coined such terms as regeneration, justification, sanctification; so He said in simple words, words any child can understand, "You must be born again" when speaking to Nicodemus. But Jerome in his wildest dream never came up with "rehibernation of the sinner" as a pastor read from his manuscript. But then, since neither congregation nor pastor had the faintest idea what he was talking about, no harm was done. Meanwhile children are not attending the divine services in any appreciable numbers.

Different Practices

More confusing still to us of the laity are the differences in practice between the various synods as well as those of the individual churches within the same synod. We long for the day when all churches of the Lutheran Church will use the same form of liturgy. The thinking laity is not unmindful of the fact that many differences have traditional value since the Lutheran Church came to America by different routes. These pioneers clung to the forms of their homeland and no one would deny that this did much to strengthen their faith in their struggle with the hostile elements of a strange and new land. We would also safeguard individual freedom of worship as so ably stressed by our confessions. Still one could hope that a bit of that charity of which we sing could also be applied here. Those pioneers are all gone and the question could arise as to how much of the traditions are still alive in these churches today. For the sake of unity, at least in outward form, the hope is expressed that in charity some of these churches could find it possible to join the majority. We should recall that a larger portion of the Lutheran Church in the United States already is using such a service—the Common Service—and it is ironically true that the two synods which, reputedly, are the farthest apart, use the same Common Service. I feel certain that with wisdom and tact changes could be brought about in this matter. I personally attended a church when a change to the Common Service was brought about without the slightest trouble.

Furthermore it is confusing when individual congregations, or pastors, make their own changes or interpretations. Yet the hymnal has it so plainly, "Then *shall* the pastor" or again "Then *shall* the congregation." While these matters in themselves do not seem so important they do make for disturbances. Perhaps much of it could be avoided if the laity were better instructed in such matters. As it is many weaker members stumble. Let us not forget that the devil is still active. He has long since found out that differences along doctrinal lines cannot be whipped up to such white heat as in the past so has changed his tactics. There is a fertile field in the practical life of the church, especially when charity is not always observed in all matters. I have met many folk who at one time had been members of the Lutheran Church. Yet in every case that I recall they left the Church not for reason of doctrine but because of these things we normally would call externals. If one could collect their stories they would make a sad commentary as well as a grim warning that there is much hum

y visible in the churches. One can only wish it were wise. Since, however, it is true, we should recog- t and seek to help.

s frailty is not only apparent in the pew, it is also d by the clergy. And yet so much of it could be ed when one thinks of the many changes that are s in the making. Each change of pastors seems to a train of these; many are made without the knowl- and consent of the congregation. Granting that such ges are all for the good of the congregation, the point is that the methods by which they are brought about ot in harmony with a democracy. We should also our precious freedom in our churches. Granting some churches need pushing there will always be for Christian charity as well as tact. The minister led to be pastor and not a dictator who must impose ill on all and every organization, on every act and These are the things that come handy for the devil his work.

are confused at the disorder which prevails in some r churches, which is so disturbing to those who come e the turmoil of the outside world. Such disorder nly detract from a true spirit of worship. After all is a God of order. It is confusing when after we heard the consoling words of the absolution, or have Word of God reseeded in our hearts we are rudely ected to long announcements which are all printed in Sunday bulletin. Much has been said in our days t the long "free" prayers which many pastors love fer. To that I can only point out that the pew also vs that Jesus once said that when we pray we are o act like the heathen who hope to be heard by mak- many words. Perhaps some of these prayers are ed by those words. It is confusing to us that even pastors of the same synod are not able to agree on is the right vestment to wear while officiating in ch. It probably is not important yet one should not erestimate the laity. They probably are thinking e than they are saying.

Increasing Worldliness

r more serious, however, is the worldliness which is ping into the church. Today God and His Word are first in the lives of many members. One hesitates to them non-Christians since none of us are called to udges. Still it is confusing to see how a person ex- s to be called by that glorious name when he persist- y violates the very First Commandment. The world its amusements call louder on Sunday than the church . Perhaps if the Church would not so stubbornly g to the middle of the day hour of worship it could much to bring about a wholesome change. The Cath- Church leads the way in this quite successfully. Many ur churches where earlier services have been tried e gained very much.

matter of far more serious nature, which is alarming s the question of dual membership in church and ge. In all the above matters as well as this question there is a great deal of Scripture to point the way if the church would only heed. Jesus once called attention to the fact that it is impossible to have two masters. Have modern conditions brought about such a great change that this is now possible? Hardly, for Jesus spoke for all times as well as eternity. So in blunt words, you cannot be a Christian and a Mason at the same time. For how can a person confess his sins and unworthiness and ask God's forgiveness on Sunday and then some night of the same week don the white apron at some Masonic lodge and thereby proclaim his purity and sinlessness? On joining the Masons he was told that "the white apron is the emblem of innocence . . . more honorable than any other order that can be conferred upon you at this time or any other future period." Or how is it possible to confess on Sunday that Jesus Christ is God's only Son and your Saviour and during the week at lodge confess that you are yourself a son of God? To those who think they can, one would like to ask whom they think they are fooling. Surely not God, for He cannot be mocked.

I am well aware that the usual excuse offered by those who hold such dual membership is that it is for business reasons only. They tell us, and unfortunately many (including pastors) believe them, that one cannot advance very far in business or politics unless one is a Mason. What nonsense! One look at the business or political world will disclose a large number of Roman Catholics in high places. And everyone should be familiar with what the Roman Catholic Church has to say regarding the Masonic Lodge. How then can one explain the fact that these Catholics are up there? I personally have, speaking in all humility and with thanks to God, advanced a long way in the industrial world. In the course of years I have transacted a good deal of business with many people in the business world as well as government. Yet in all these years I cannot recall losing a single deal due to any lack of Masonic affiliations. So that excuse has always seemed rather phony to me.

Paul, writing to the Corinthians, asked, "Do not get into close and incongruous relations with unbelievers. What partnership can uprightness have with iniquity? How can Christ agree with Belial?" (Goodspeed translation). Now Belial is the prince of liars and those who claim they joined the Masons for business reasons are apt followers of their master. In short, they are liars. Sounds harsh? I have before me "The Official Monitor of the Grand Lodge Ancient Free and Accepted Masons." In it I find the questions that must be answered by the candidate before admission. There is asked: "Do you seriously declare upon your honor that unbiased by friends and *uninfluenced by mercenary motives* freely and voluntarily you offer yourself a candidate for the mysteries of Masonry?" That then should be clear, the man has lied either to his pastor or to the lodge. You cannot serve two masters. And yet this thing goes on, Masons in churches, holding offices and piously using business as an alibi.

Is there any wonder that we are confused?

I am well aware that I lay myself open to the charge

that I have blown up a few isolated cases, that they do not, however, offer a clear representative picture of the church. I assure those who have read this far that I only wish that were true. I only hope and pray that this criticism will be accepted as a wholesome sign. It indicates that there is a real interest in the welfare of the church.

What is needed seems to be indicated by something I heard at a church door one cold, rainy Sunday morning. As the people left the church the pastor tried to say something to each. In line with that, he remarked to gentle looking old lady that he was glad to see her out such "ungodly" weather. The dear old lady bristled she looked the pastor square in the eye and said, "You man, if you yet do not know that it is God who rules t clouds and gives us rain, it's high time you read yo Bible."

Perhaps that, after all, is what we all need so dreadfully just now.

Current Religious Attitudes and Activities of the Jews in Relation to the Church

Dan B. Bravin

ANYONE seeking to ascertain the religious attitude of the Jewish people will find himself confronted with innumerable bewildering contradictions. For every conclusion reached there has to be a marginal allowance for exceptions to the rule.

First of all, there are no reliable statistics. I am supported in this view by no less an authority than Rabbi Mordecai Kaplan, author and Professor of the Jewish Theological Seminary, New York City. He says—

> The most unreliable and unprocurable are the statistics concerning the Jews. The main reason, of course, is that Jews do not know what makes them Jews. For fear of being misunderstood, they dare not use the traditional term "nation." For fear of being discriminated against, they avoid the term "race." For lack of category that properly describes them, they answer to the term "religion," merely because they know no other. But, paradoxically, most of them are not affiliated with any Jewish religious body. They do not actually know what differentiates them from their fellow Americans. . . . The whole matter of Jewish statistics in this country has become the private property of a well-meaning statistician and the few people whom he has succeeded in interesting in his project.—*"The Future of the American Jew."*

Secondly, the very word "religion" has one meaning to the Jew and another to the Christian. A Jew, to be good, need not be religious; he can be a good Jew without religion; but a Christian cannot be a good Christian without religion. Let us get this straight from the pen of Will Herberg's article on "Has Judaism Still Power to Speak?"—

> The non-Jew striving to achieve a more profound, more significant spiritual orientation can do so only in religious and usually only in specifically Christian terms; the "scientific," aesthetic, and sociological cults of yesterday no longer have much appeal. The Jew too strives to affirm himself, but unlike the Gentile, he can affirm himself as Jew, at least up to a certain point, entirely in non-religious terms. To be a "good Jew"—how ambiguous is the phrase!—he need not affirm the religious tradition of Israel; he can be a fervent Zionist, an ardent Hebraist or Yiddishist, or a valiant fighter against anti-Semitism. Corresponding to the Christi affirmation of the non-Jew, there is, for the Jew, n merely Judaism or Jewish religion; there are also t *ersatz*-Jewish faiths—Jewish nationalism, culture, s cial service, "anti-defamation"—all moving on the sec lar level, all unable or unwilling to break through the religious.—*The Commentary.*

A recent article of Mr. Herberg's in *The Commenta* received widespread publicity in both the religious s well as the secular magazines. Here is part of what h said:

> U.S. Judaism seems to be experiencing a power revival. Synagogues and seminaries are expandin congregation membership and attendance are risin But Jews should not mistake these facts as signs of religious awakening. . . . The synagogues have bene ted from a new pride felt by U.S. Jews in their fai During the past two decades, the horror of the N persecution and the triumph of the new state of Isra "have helped reverse the trend toward assimilatio

Mr. Herberg poses the question: Does the increase synagogue membership "reflect a genuine revival of t religious impulse—or does it have other motivations Mr. Herberg shows that there is no religion in the m tivation. He believes that the movement is prompted l secular and cultural motivations, such as the "urge impress the *outside world*," and "the survival utility the Jewish religion." There is a feeling among Jews th "joining the synagogue is a good thing for the contin ation of the Jewish group in the present-day world." to the number of Jews who hold membership in the sy agogue, Mr. Herberg gives the figure as 1,500,000 out the 5,000,000 in the U.S.A., but adds that "it is genera agreed that the actual figure would be considerably lo er." "Even the minority of Jews who do belong to t synagogue do not, as a rule, find it the center of th interest as men and as Jews."

The U.S. synagogue is no longer a community of l lievers, Herberg says. "This means that, in a very ba respect, the synagogue of today is no longer the sy gogue of the entire Jewish past. There have always be

elievers . . . but in former times these people . . . e held in reproach by themselves and their fellow s. Only since the last century, and perhaps only in past generation or two, has it become "normal' for . . . agogue members to believe in and observe nothing in ticular. This is surely something portentous."

srael Zangwill, one of Jewry's most famous litterars, declared that "A Jew can be an Atheist or Chris, and still be a Jew." Ludwig Lewisohn, Professor of erature in the Brandeis University, Waltham, Mass., s that "The Jew need believe nothing to be a Jew," ding that the claim that Jews are a religious commun- to be 'a dangerous fallacy.' The 1938-39 "Who's Who American Jewry" lists 54 persons of Jewish parentage "Jews" even though they professed other than the saic religion. Fifteen of them are Protestant Minis-, and two are Catholic priests. Trotsky, Kaganovitch, vinov and other Communists are listed as "Jews."

o much for the attitude of the Jewish people toward gion. We now come to the attitude of the Jewish peo- toward Christianity in particular. And again I would gest that we bear in mind that there are exceptions the rule. There are Jews who are in greater agree- nt with the Christian conception of religion than they with that of Judaism. But, on the whole, the Jewish ple reject Christianity. Not because of its theological plications do they reject it, but because Christianity ongs to another group—a non-Jewish group. Were y to accept Christianity, the acceptance would oblit- te the distinction between Jews and Gentiles; and y want the distinction to stay permanently. They will everything in their power to retain it. With most vs, their sole affirmation of Judaism is in their oppo- on to Christianity. When brave souls in Jewry do ture to suggest a bridge between Jews and their fel- men, it is always a bridge with a one-way lane, ich leads from Christianity to modern Judaism.

Having abandoned the recognition of personal guilt ore God, the Jew finds no reason for repentance or giveness—no need of God. In justice to Judaism, it uld be said here that Judaism *per se* does not deny , repentance, forgiveness, but the Jewish people sel- n if ever hear it taught. So much so that the Jewish ple look aghast when they are told that they need the viour to save them from sin. "I am no sinner!" is the lamation of many a Jewish person in conversation h Christians on the subject of salvation.

As we have seen earlier, a Jew is a good Jew if he is ive in Jewish communal interests. The Orthodox up, forsooth, is making an attempt to bring American wry back to orthodoxy. A nation-wide campaign has en launched; the drive was started at the mid-winter eting of the Rabbinical Council of America in Boston. hey made plans to send teams of rabbis into Jewish nmunities to preach against inter-marriage and as- ilation." No one expects a religious revival in Jewry m such a campaign.

Our next consideration is that of Jewish activity on alf of their religion among Christians. Here the Jew-ish people are really active. It is easier to get people to abandon what they do believe than it is to have them accept what they do not believe. The Jewish interpreter of Judaism does not present to his Christian audience the Christian belief *plus,* but rather a modern interpretation of Judaism which is minus that of Christian belief. The purpose of the Jewish speaker is to convince his Christian audience of the error of their belief, but he is not that stupid that he should present it that bluntly and antagonize them. He seeks to present the Jewish interpretation of the Scriptures and the "reasonableness" of it, then leaves it up to the Christian audience to come to their own conclusions. That is the system of modern pedagogy. Is it any wonder, then, that after hearing a sermon from a Christian pulpit on the subject of evangelization among the Jewish people, a member of the church asked the preacher: "What can we Christians offer the Jewish people? They have everything that we have!" When the preacher replied that they do not have Christ the Saviour, the lady threw her head back and exclaimed, "Oh, that!"

How active the Jewish people are among the Christians will be seen from the following:

a) They hold Institutes on Judaism for Christian clergy and laymen. A New York item reports—

> Four hundred Protestant church women attended the Institute on Judaism at Temple Emanu-El here under the auspices of the National Federation of Temple Sisterhoods in cooperation with the New York Council of Church Women. The women heard lectures by rabbis who interpreted the beliefs, rituals and traditions of Judaism.

From Paterson, N. J., comes another item of an Institute on Judaism held in the Jewish Temple of that city. Christian ministers attended two lectures by leading Rabbis, one of the Rabbis of that synagogue and the other a professor at Yale University. The first address was "The Jewish View of the New Testament," and the afternoon message was "The Jewish View of Revelation." They provided a lunch free of charge for over a hundred Christian ministers.

The Y.M.C.A. in our neighborhood is proud of its record of cooperation with the Inter-Faith Movement. It brings in outside speakers to address the Hi-Y Club on such subjects as "What Judaism Believes" and "What the Roman Catholic Church Believes." Hi-Y members come from Protestant homes and most of them have attended a Christian Sunday School where they were taught Christian doctrine. How shocked they must be when a speaker at the Hi-Y Club tells them that the Lord Jesus was no more than an ordinary man, that all the teaching concerning His divine Saviourhood is merely legendary, that He never founded the Christian Church and that it was founded many years later after legends grew around Him. This is the result of the pernicious activities of the N.C.C.J. Incidentally, no Protestant minister would be allowed before a Catholic or Jewish group of young people to speak on "What Protestantism Believes."

Similar Institutes on Judaism are held annually in all the large cities in the United States. Why do not Christians hold similar Institutes for Jews?

b) Another enterprise is that of rabbis being placed on faculties of Christian Youth Camps. This is sponsored by the Jewish Chautauqua Society which furnishes rabbinic leadership to one hundred Christian Summer Institutes. The teaching that the young people receive from the rabbis revolves around Jewish belief and practice. Why do not Christians teach Christianity in Jewish Youth Camps?

c) Similar efforts are continued in the colleges. Here is an item which tells the story:

> "For the eleventh consecutive year, under the sponsorship of the National Federation of Temple Brotherhoods the Jewish Chautauqua Society is to send rabbis to colleges and universities throughout the United States to instruct Christians on Jewish subjects. It is estimated that 425,000 Christian students will attend the classes and discussions. "The subjects, which are chosen by the rabbis and the deans of the colleges, include Jewish history, literature, religion, modern Jewish beliefs and practices, Jewish contributions to civilization, and the Jew in American history."

Perhaps this next item will state the whole purpose of Jewish activities among Christians more concretely:

> Dr. Lothar Lubasch, rabbi of B'nai Israel Temple, East Liverpool, O., will address an assembly tomorrow at 10:30 a.m. at Pennsylvania College for Woman. His topic will be, "What Every Christian Should Know About Judaism."

The question can now be raised without being charged with unreasonableness or intolerance; it is this: Would any or all of these colleges permit Christian ministers to come before the student bodies to speak on the subject, "What Every Jew Should Know About Christianity"? Would any Jewish Camps or Summer Schools permit Christian ministers to teach their youth on Christian history, literature, and religion? Have any Christian ministers throughout this great land of ours ever attempted to hold Institutes on Christianity for Jewish rabbis and laymen? Where is the principle of reciprocity? There is none; it is all a one-way lane.

d) We now come to the part that intermarriage plays in winning Gentiles away from the Christian faith. Intermarriage between Jews and Gentiles is on the increase. This aspect of social life in the past century has passed through three phases. First there was the phase of ostracism and excommunication from the Synagogue of the Jew who committed the crime of marrying a Gentile. Then there came the second phase when the Gentile was accepted by the Jewish family provided that he or she did not flaunt Christianity in their faces, that is to say, did not go to church, did not have Christian prayers at home, did not teach Christianity to the children and tried to show understanding toward the Jewish relatives; in other words, did not practice religion. The third phase is now in process of taking on form, and that is where the Gentile party of the marriage is asked to do what the Roman church asks of Protestants, namely, to accept Judaism formally and to bring the children up as Jews. They do not always succeed in that; for love can be dea as well as blind; and there are many Jews who hav joined the Christian Church as a result of intermarriage But here one should bear in mind that Christianity i the dominant religion of the land, with only three pe cent of its population being Jewish. In all such statistic the fact of proportion must be considered.

Jewish religious leadership is grappling realistically with the growing problem of intermarriage, and with the possibility of winning the non-Jewish partners for Judaism. They are discussing the possibility of establishing Information Centers on Judaism, properly staffed an easily accessible. What is the Christian Church doing i this matter? Nothing at all!

e) The agency serving the best interests of the Jewish people in the U.S.A. is the National Conference o Christians and Jews. Founded in the early twenties b a Committee of the Federal Council of Churches of Chris in America as a committee of Good Will between Jew and Christians to counteract the Ku Klux Klan, the com mittee soon got out of control and reached a point when the Federal Council could no longer sponsor it. It formed itself into the N.C.C.J. Today it is the most influential organization in American life. From the President in the White House to the cub-reporter on the small-town news paper everyone is paying lip-service to the N.C.C.J. No only is this organization sponsoring the annual Brotherhood Meetings, which is of public knowledge, but its a tivities are widespread into many invisible ramification of which the public knows little. It enters into our schoo system, public libraries, Sunday schools, the pulpits, th newspapers and the Congress of the U.S.A. The N.C.C. first began with the plea of *tolerance* for minority group having achieved that, it claimed *equality* for all th groups; now it has reached the point where it sets for the claim of *superiority* for the minority groups. Th N.C.C.J. is a one-way-lane leading from the 73% Protes tants to the 24% Roman Catholics and the 3% Jew Here are a few samples of the invisible activities of th N.C.C.J.—

It works through already established community an civic groups. Thus the Intergroup Educational Progra used in the Pittsburgh Public Schools was made possibl by an annual grant of $45,000 to the American Council o Education, which in turn worked out the details and e fected the program in eighteen public school system across the nation. The N.C.C.J. was invisible in th great project, still but for the grant by them it would n have been possible. $125,000 was given to Teachers' Co lege, Columbia University, to initiate a project in form a Division of Intergroup Relations. $60,000 was given t text book revision research at Harvard University. Th study is to assist in the elimination of bias and preju dicial items in the text books. Many publications, pr pared by other groups, are subsidized by N.C.C.J. fund

—Report of Edwin H. Griffith
Regional Director Western Pa

hen the N.C.C.J. speaks of bias or prejudice they al-
s have Protestant Christianity in mind. I have ex-
ned much of the literature published by the N.C.C.J.
hich guidance is given Protestants to get acquainted
h the beliefs of Judaism and Roman Catholicism, but
er have I seen any material in which the others are
ed upon to get an understanding of the Protestant
istian belief. The principle of reciprocity does not
t. A Christian pastor informed me that he took his
ng People's Society to the Synagogue where the rab-
explained to them the beauty in Judaism. Asked
ther the Young People's Society of the Synagogue
procated in the same manner by giving him the op-
tunity of explaining the beauty that is in Christianity,
pastor looked astonished and said that he did not
k it was necessary. A Christian lady wrote to me
aking her Sunday school class to a Synagogue in a
ghboring town and told me enthusiastically of all that
y had learned. She asked me whether this was not a
in the right direction of tolerance. I replied that the
was not yet completed, that she was now to invite
Jewish young people to come to their Church for her
tor to explain to them Christian belief and symbolics.
s was two years ago. So far, no reply.

hat the real objective of the N.C.C.J. is the obliter-
n of religious differences between Protestants, Cath-
s and Jews, is evident when their program as a whole
examined. In fact, their leaders are chagrined when
y find that members of the N.C.C.J. still preach the
trine of a crucified, risen and ascended Saviour. Here
n excerpt from an editorial that speaks for itself—

" The futility of much of the work and the mouthings
f insincere priests and ministers become obvious in
iew of the statement by the Rev. Karl M. Chworow-
ky of the Flatbush Unitarian Church in his article on
Lent and Its Tragic Implications for the Jew" when,
ight after the celebration of Brotherhood Week, all
hought of brotherhood is nullified by Christian clergy-
nen's leading their congregations "in an indulgence of
motions that within a few hours can dissipate and un-
lo all the good that Brotherhood Week may have a-
hieved." Such immoral and irreligious and, we are
lmost tempted to say, insane inconsistencies do not
nake for brotherhood.

The editorial concludes with a subject on Institutes on
daism for Christian clergy and laymen (see a). It
s—

True, these institutes, at which some 12,000 ministers
are said to have been in attendance, have been organ-
zed under the auspices of the Union of American He-
brew Congregations and the Central Conference of
American Rabbis at which, no doubt, the Christian
eachers were reminded of Jesus' statement in the New
Testament: "I come not to remove one jot or tittle from
the law of Moses." And, possibly, in due time, a move-
ment may be started among the ministers and teachers
to lead their flocks back to the source of Godly religion
—the synagogue and the teachings of undiluted Juda-
ism. Thus the field might ultimately be prepared,
dream that it might be at present, for American-trained
orthodox rabbis and teachers to impart the full pro-
gram of Judaism as the religion requires it, to an ever-
growing number of Christian leaders.—*The Jewish Forum.*

f) Having passed through the stages of tolerance and, later, equality, the N.C.C.J. has given courage to the Synagogue to begin to think about mission work among Christians; that is, the 3% Jews would endeavor to correct the errors of the 97% Christians by convincing them that the New Testament teaching concerning the Saviourhood of the Lord Jesus is all wrong.

> There is talk in Reform Jewish rabbinical circles of starting a missionary movement to bring Gentiles into the Jewish fold. It was brought up at a recent institute of Reform Theology in the Hebrew Union College in Cincinnati. Rabbi Israel Mattuck of the Reform persuasion in England said: "In a world freer than the present one from religious prejudices, Judaism may well make many converts and I shall readily accept any proselytes who come to it with a sincere desire to give it their devotion."
>
> Rabbi Albert S. Goldstein of Tremont Temple, New York, said: "More than all, we must propagate Judaism through active proselytism. Judaism is no mere tribal cult. It is a universal faith."—*Jewish Criterion,* Pittsburgh.

There it is! First, a plea for tolerance; then a demand for equality; and then the pronunciation of superiority! Added to the program of the Synagogue is the giving of ten annual $300 interfaith scholarships awarded by the B'nai B'rith Hillel Foundation to students who "contributed most during the past year to interfaith or intercultural relations at that particular campus."

Hebrew Union College, Liberal Jewry's Seminary in Cincinnati, offers scholarships for post-graduate work to Christian ministers. The program of Judaizing Christians, begun in our Protestant Youth Camps, in our Colleges, with Brotherhood Weeks and activities through schools and libraries, has so softened up the fortress of Christianity that Jewry can now set out on a positive program of mission work among Christians.

About two years ago I read a report of three Christian clergymen sojourning in the Hebrew Union College. The name of one was Dr. Paul T. McClurkin. Now, what would the Christian minister want to learn in a Jewish seminary that he had not already learned in his own seminary? Did he want to learn Hebrew or was he so "softened up" that he began to doubt his own faith and went to hear what liberal Jewish professors had to teach? I do not know! One thing I do know that in September, 1950, Dr. McClurkin resigned from the ministry with a blast against the Christian faith, which he had propagated for seventeen years. This is what he said—

> "I find myself to have diverged more and more from the traditional orthodox teachings of the church. So strong is my conviction that much of the present emphasis of the church is untrue that I feel impelled to submit my resignation from this parish and from the ministry."

With all these facts before us, what is the Christian Church doing in comparison? A faint attempt is being made at evangelization of the Jewish people; it is approached with caution, sensitiveness and uncertainty. No

one in the Church really knows what he wants to do or what the program should be.

Let it be said right here, that the only thing that any of us can offer the Jewish people which they do not already have is the Gospel of the crucified, risen and ascended Saviour. If anyone thinks he can get at their souls by "good-will banquets" and brotherhood meetings between Jews and Christians his efforts are doomed from the very start. Methods of that character call for a tacit understanding that Christians will not attempt to proselytize Jews—that they will leave their Jesus outside the banqueting room. The purpose of such meetings is not to convince Jews how the Spirit of Christ works in the hearts of His Gentile followers; it is rather to convince Gentiles that they can be good Americans without believing in Jesus and the doctrine concerning Him. These Jewish-Christian good-will meetings are anti-Christian in origin and practice. That so many good people have been misled by the high-sounding words of these "good-willers" is both unfortunate and alarming.

The Christian interested in the spiritual welfare of his Jewish friends will, first of all, be kindly disposed toward them; he will be free of animosity and prejudice. That, however, does not mean that he will be blind to any of their weaknesses or faults. He will see that Jews are no better and no worse than Gentiles are; that they stand in need of the grace and mercy of God just as the Gentiles do. Faithful pastors and laymen will consider the Jewish people as part of their "Christless constituency" calling for evangelizing efforts.

In III John 7 we read: "Because that for the sake of The Name they went forth." We have been called of God to be His ministers of the Word. We should be able to say with St. Paul, "I determined not to know anything among you, save Jesus Christ, and Him crucified." Having gone forth in obedience to the Spirit's call, the minister must know what he wants, what he is after, what he intends to accomplish, and refuse to be diverted from his path. "For the sake of The Name they went forth!" If we get away from that one motive in our missionary endeavors we are in danger and our service is sure to be valueless. We are Christians; our future is bound up with the Christian Church; our hopes and aspirations are centered in Him Whose "Name is above every name"; we believe what the Scripture says "that there is no other Name given under heaven whereby we must be saved." Let us, then, "go forth in the Name"—in Jesus' Name—to live, to serve, to succeed in leading others to submit to Him. Let us reconsecrate our "every hour and every power" for Christ and duty!

The Lutheran Church and Spiritual Awakening Today

Bernhard Christensen

(Concluded)

III

WELL MAY WE who are gathered here representing one of the major groupings of Lutheranism in America then ask ourselves: How can we in this richly-treasured Church develop an ever more adequate program, so as to measure up to the challenge of this hour? Let it never be taken for granted, that just because we have a great heritage and seem to be moving into a position of strategic influence, that we shall therefore necessarily measure up to our opportunities and prove worthy of the high prerogatives that are ours. Many a church has in a time of testing been proved to be poor and naked, precisely because it thought itself rich and well clothed and in need of nothing. God does not always use the great and powerful churches to accomplish His purposes. Strange as it may seem to us, He has at times even mightily used churches with a very inadequate theology. Effective service in His Kingdom is primarily not a matter of numbers and knowledge and positional prestige, but of consecration and commitment, of willingness to walk in the way of the Cross, in the footsteps of our Lord. "The Kingdom of Heaven was founded when its King was crowned with thorns!" It is well for us therefore to ask ourselves with true humility: What does the Lord ask and expect of a Church like ours in a time of great spiritual hunger and incipient spiritual awakening on a nation-wide scale?

Does He not expect of us first of all *a genuine spiritual alertness and awareness to the signs of the time?* It is possible to live in the very midst of events of great import and be practically unaware of their existence. We remember the French peasant who lived near Paris in the last decades of the 18th century and had never heard of Napoleon. We recall how Leo X in Rome for a long time regarded the early birth-throes of the Reformation as "a squabble of monks." We call to mind how the High Council of the Russian Church was spending its time disputing the appropriateness of liturgical colors while the world-shaking events of the Communist Revolution were being enacted at its very doors. Many of the religious leaders of Israel in Christ's day dismissed the spiritual revolution which He was leading as a movement of the masses who "know not the Law." It is imperative that any church which would be truly prophetic shou

rate a keen spiritual sensitivity, that it should be to distinguish between what is genuinely wrought e Spirit of God and what is merely a passing stir in ealm of social psychology.

condly, our Lord expects of us that we shall con- to give *earnest attention and effort to the regular ching of the Word* in our own congregations and nunities. The Lutheran Church is the Church of the l. That Word through the ages is a fire and a ham- that breaketh in pieces. But all too often the dy- c, heart-searching, creative power of the Word is not itted to come to expression because of the lethargy lukewarmness of those who are its ministers. True, heoretically recognize and glory in its power. We d its praises in word and song. But it is far easier to a lecture lauding the Word of God, or formulate a hatic definition in its defense, than to yield one's t and life and tongue to be its glowing instrument to share its struggle, its rejection, and its creative y in the world of men. Where are the Prophets of day who say with the Jeremiah of old: "Thy Word as a burning fire shut up in my bones; . . . I am y with forbearing, and I cannot contain!" Should such burning-hearted preaching be notably charac- tic of the Lutheran Church, which has so prized and ed in the Living Word through all the centuries since Reformation?

ere is no substitute, in the promotion of evangelism higher spiritual living, for strong, Spirit-filled preach- of the Word of God. The outflow of new life and in dynamic preaching of the Word was one of the r forces in the whole Reformation movement. To- we need a rebirth of Luther's own mighty preaching ghty both in its clarity of insight and in its effective entation in the everyday language of the people.

ird, there is today a call to *strengthen and develop special programs of evangelism* that have in recent s been of such blessing within our own churches. ably the most important aspect of this program is which is definitely centered in the local congrega- It has been said about social movements in general if you wish to vitalize something, localize it. This tstandingly true in the work of the Christian Church. are deeply indebted to the Commission on Evan- m of the National Lutheran Council for having so gly stressed this fact of *congregational responsibility e work of evangelizing America.* But it is one thing ave a principle clearly stated by the leaders, and quite her to have it become a part of the active conscious- and life of the congregations throughout the church. ough the leadership of the Commission on Evangel- during the past two years some 5,000 Lutheran con- ations have participated in a nationwide program of ngelism, and from 150,000 to 200,000 lay workers been enlisted and given training in witnessing for ist. Within many of the individual synods, too, in nt years there have been programs of evangelism spiritual life and growth, well organized and strong- romoted. Much valuable literature has come from the pens of writers in the different synods. Many of our churches have effective radio programs. The Lutheran Evangelistic Movement has conducted smaller and larger conferences over a period of years. So also have some of the synodical bodies. All this work needs to be continued and strengthened, to the end that the unchurched and unsaved may be won to faith in Christ, and that the slumbering ones among our own church members may be awakened.

In the fourth place, it is essential that the work for spiritual awakening continue to be undergirded by a *thoroughgoing program of religious education at all levels.* The teaching program of Lutheranism will always be one of its major sources of strength. How shall men believe on Him of Whom they have not heard, and how shall they come into a living fellowship with the Savior of Whom they have no knowledge: Education is basic to evangelism at every level—from the most fundamental education of the child in the Christian home to the highest levels of work in college, seminary, and university. And wherever the program of Christian education moves forward, there the foundations of higher spiritual living are more securely laid.

There is a special phase of teaching that needs particular emphasis in this connection, namely teaching regarding the full assurance of faith and Christian freedom which the believer has in Christ. Human nature is such and the wiles of our Adversary are so subtle that it is possible to use all the words of Christian orthodoxy over and over again without actually leading the hearers to know the glorious liberty of the children of God. In every Christian group, not least in a church that emphasizes education and training, there is the danger that Christianity may become simply a thing that is learned, a doctrine intellectually accepted, a set of spiritual and moral principles imprinted upon the mind and memory, without its becoming a dynamically transforming experience according to the pattern of the New Testament Church. So also there is an ever-present temptation for a church whose central doctrine is "justification by faith" not to present clearly to its people the fact that Christianity involves also a continuing "quest for holiness" and that justification must always lead to sanctification, an ongoing experience leading into an ever fuller life of fellowship with God in the Holy Spirit. One does not need keen spiritual insight to realize that precisely those churches which are most earnest in their devotion to orthodoxy need to be most concerned that the fulness of an undiminished Gospel shall continually be made dynamically effective in the life of believers.

One of the best means of maintaining and advancing this vitality and reality in our Christian faith is *to take seriously the great Lutheran principle of "the universal priesthood of believers."* Luther rejected the idea of a special priesthood with an indelible character conveyed by sacramental grace. Though he gave a high place to the office of the ministry, the ideal which he presents of a Christian congregation is one in which every member shares the burden and blessing of witnessing to the Gos-

pel in life and word. He even goes so far as to say that in this respect we are to become "little Christs" to our fellow men. We can find no more striking statement of the principle of Christian responsibility and spiritual stewardship than in the "Treatise on Christian Liberty":

> "As our Heavenly Father has freely helped us in Christ, so ought we freely to help our neighbor by our body and works, and each should become to others a sort of Christ, so that we may be mutually Christs, and that the same Christ may be in all of us: that is, that we be truly Christians . . ."
>
> "I will therefore give myself as a sort of Christ, to my neighbor, as Christ has given himself to me."

Some years ago I heard Dr. O. A. Geiseman state in an impressive address on "Lay Activity in the Congregation" that if he had not sought earnestly to develop this sense of responsibility for the souls of others in the members of his congregation, he would not be able to face the thought of judgment. We need throughout the Lutheran Church to pray and work for the re-creation and development of the witnessing congregation. The forms of this witness may be many and varied; but wherever it is seriously encouraged and cultivated, the level of spiritual life will be lifted and the Gospel will achieve new victories.

Both as sources of power for the spiritual growth of the individual and as effective training centers for such a life of personal witnessing there is need also in the Lutheran Church for the *development of smaller groups for Bible study, closer Christian fellowship, and united prayer.* Perhaps there are some who will immediately have questions aroused in their minds and hearts by this suggestion. There are those who feel that the cultivation of smaller circles of Christian fellowship belongs to what they denominate as "pietism," and therefore reject as dangerously subjectivistic. In a recent representative Lutheran gathering where I ventured to suggest the need of a cultivation of the spiritual life of the Church by means such as these, one of the participants in the discussion commented that the cultivation of "prayer-meeting Christianity" seems to belong to the culture of a rural church! So astonishingly can we at times misjudge spiritual realities which have had little part in our own sphere of observation and experience!

While we hold no brief for any false subjectivism, careful study of movements of spiritual renewal and power in the history of the Church will convince us that in nearly every instance these movements have been closely associated not only with a dedicated spirit on the part of individual leaders and with a strong public ministry of preaching and teaching, but also with the cultivation of more intimate circles of Christian fellowship. Even though this form of fellowship may have been abused, and may at times even have led to some type of pharisaism, it is nevertheless true that the practice of two or three, or a few more, gathering together in Jesus' name for quiet, united seeking of the strength and grace of God, belongs to the central tradition and heritage of the Christian Church at its best. Much is already being done to further a true spirit of prayerful fellowship throughout the va ious areas of Lutheran congregational life. But muc very much remains to be done. In all of this work it i important that the pastor give leadership and directio Without such leadership the result can easily be far le creative and helpful in building the inner life of t Church.

Precisely because the Lutheran Church is so stro and so well-founded in other respects—in doctrine, edu cation, liturgical practice, and cultural development precisely for this reason it today needs to cultivate mo widely also the ways of close Christian fellowship. Shou it not be possible to do this without stumbling into sp itual pride, pious verbalism, or a false and divisive se tarian spirit? Surely under wise pastoral leadersh concerned for the sound nurture of souls, these per can be avoided. It may well be that the flourishing cu of the psychiatrist today in a nominally Christian nati is due in considerable part to the Church's too large ne lect of the private confession of sin on the one hand, a on the other of the life of intimate Christian fellowsh which serves some of the same deep needs of the so The Christian congregation was meant to be a garden h the nurture of sound and healthy personality-life. B if it is to serve this high calling of God within it, the co munion of saints must be a concerete reality among members.

Living as we do in the spiritual melting-pot that America, it becomes necessary for the Lutheran chur if it is to take its rightful part in nourishing and gui ing the movements towards awakening, also *to find wo of encouraging and to some extent cooperating with ne Lutheran groups who are engaged in a similar activi* I am well aware that this too is a delicate and contro sial point. Our Church has so deeply prized the pu of the Gospel committed to it that it has been very wa of any form of activity or association that might be int preted as compromising its devotion to that unadult ated Message. During the immigrant period of Luth anism, now swiftly drawing to its close among all grou it was often possible to maintain an "isolationist" a tude and program in relation to non-Lutheran Chr tians. The same was true in a number of the Europe countries, where the Lutheran Church numbered large majority of the people among its members, and times had the field practically to itself. But such is the case in the America of today. In his banquet addr at the Convention of the American Lutheran Conf ence ten years ago, Dr. Conrad Bergendoff spoke s ringly of the need for American Lutheranism to face problem of its relation to non-Lutheran Christian chur es both in the realm of theological thought and in realm of practical activity. This has still not been a quately done, though some significant beginnings h been made. But even while such a position is be formulated, it is necessary for our Church to find w by which it can conscientiously both give and receive the blessings being granted to those through whom day's spiritual awakenings are being furthered. Perh

methods by which this may be achieved will not be same for us all; and if so, then we shall need to ex-se charity in judging one another's attitudes and par-pation in present day movements to win America for rist. Ways must be found to recognize and express in ctice that we cannot do this whole work ourselves; in , it is relatively only a small part that we can do. ich Lutheran synod today, for example, is really stir-g and effectively reaching the laboring masses in our at urban centers? We are strong in many rural areas l we are building suburban churches by the dozens. t are we taking our part in effectively evangelizing the sses in the more densely populated city areas? Rev. P. Rasmussen of the Commission on Evangelism has rply warned of the danger lest the Lutheran Church come a "class church." One way to combat this dan-is to take seriously the burden of the unchurched mil-ns for whom we too are responsible. We cannot face l bear this responsibility alone. Surely there must be ys for Christian cooperation without compromise, for ayerful support of all those who preach Christ in truth en though they walk not with us in denominational llowship. Personally I believe that there are some despread spiritual movements of a Christian but not theran character at work in America today that de-ve both our blessing and our prayerful support. And ch Lutheran synod or congregation may well give rnest consideration as to how much of this coopera-n across denominational lines can be achieved without her violating its own principles or giving needless of-ase to others.

Even more urgent is the call today for full cooperation hong all who bear the Lutheran name. Is there *any* cuse, in this hour of American destiny, for any un-endly competition among Lutherans anywhere in our ld? Do not the millions of unevangelized souls in nerica today clearly call for the type of church states-anship whereby the Gospel forces of Lutheranism shall deployed, not against our own brethren, but against e common enemy?

Finally, the central key to the whole problem of ad-ncing the cause of true spiritual awakening is to be und in *a deepened life of prayer and consecration on e part of individuals.* At the source of every great iritual movement we shall always find some dedicated rson or persons living close to the heart of God. From . Paul's rich life of union with Christ there issued in e season the inspired messages of Christian truth and e enshrined in his Epistles. From the consecrated life d the Christ-controlled heart of a Benedict of Nursia, Francis of Assisi, a Wesley of England, a Luther, a erhard, a Spener of Germany, a Hauge of Norway, a osenius of Sweden, a Moody of America, other rich reams of spiritual grace and strength flowed to the untries and churches of their time and of subsequent ges. In our own day who can measure the far-reaching fluence of a Professor Hallesby, an Evelyn Underhill, Robert Speer, a Kagawa of Japan? The heart-prob-m of every church body, also of the Lutheran church, is the problem of its heart. Let those who guide and direct the work of the Lutheran Church among us in our time, therefore, sincerely encourage all who are deeply concerned about spiritual awakening, evangelism, and the enrichment of the spiritual life of the Church. Let it be known and recognized that our chief concern as a Church is for the life of souls in God, that "the only real sorrow is not to be a saint," and that the true Church is ever builded not of wood or brick or stone, but of redeemed and sanctified souls, "builded together for a habitation of God in the Spirit."

Is not this devotion to the inward life, first in the pastors and leaders and then in all the people, supremely the calling of the Lutheran Church? Our greatest heritage does not lie primarily in the area of outward programs, of organization, of material or social achievement, but in a quiet yet dynamic devotion to the Word of God and its transforming power in the heart of man. It is through the deepening consecration of a host of individual Christian hearts that our Church will make its most enduring contribution to spiritual awakening in America in our time. It is as the Word becomes flesh anew in Christed lives that men in each generation again behold its glory, full of grace and truth.

The Lutheran Church has at times been referred to as a "sleeping giant." Today, as we think of the programs of evangelism and spiritual growth that have been initiated in many synods and throughout our Church as a whole, we may say that it is rather like a giant slowly arousing himself from his slumbers and rejoicing as a strong man to run his course in a dawning day of new hope and promise. We are a Church of a great theology. We have a rich heritage of Christian culture. We are an educational Church, with a sound and on-going teaching ministry. We are a Church of the Living Word. We are a Church of great confessions and of heroic leadership in times of crises. Though it has not always so appeared, we are a Church of great freedoms in thinking and in practice, yet like our Church Father Luther glad to be bound by the unchanging Word. Precisely because of this great heritage, and flowing naturally out of it, we are called in our day to bear a large share of the work of evangelism and of spiritual quickening. We *can* fail. And through our failure it is possible that the spiritual movements of our day in America may be prevented from achieving their full fruition. Such is the grave responsibility of this hour if the things whereof we have been speaking are true.

The particular suggestions this paper has offered will surely need to be both corrected and supplemented by the judgment of others of wider experience and deeper insight. But the essential point which it has tried to make, regarding the calling and opportunity of the Lutheran Church in our time, can scarcely, I believe, be challenged. Other Churches have their calling in this crossroads hour of human history; but our Church has its own. And that calling is, above all, to a more profound ministry and service in the things of the Spirit. Surely it is right for us who love the One Holy Christian

Church, the Communion of Saints, to love with special gratitude and concern the Church of our Fathers where our own faith has been cradled and nurtured. We must pray and plan and labor that this our Church shall not be found sleeping in a time of great opportunity, but eagerly responding to the love and the calling of its Lord, shall steadily grow and increase both in its own inner life and in its service and witness in the world. Only thus, in the years lying just before us, shall the Lutheran Church of America be able to stand forth, as Brorson sang of it long ago,

"A tree, deep-rooted, grand,
Full-crowned with blossoms white as snow,
With purple fruits aglow."

Find Fault When You Must!

(Matthew 7:1-6)

E. A. SCHICK

AT TIMES we are amazed at how *simple* Christianity really is. Even to a child we can make clear the important truths of our religion. It takes only an expression of delight from the lips of a child in Sunday school to remind us that Christianity can be an experience as simple and joyful as riding on a merry-go-round.

At other times Christianity appears amazingly *difficult.* Many of the things we are taught we fail to grasp. To make matters worse, some of the things we do understand we are unable to practice. Instead of riding on a merry-go-round we now seem to be walking on a tightrope. And everyone knows how difficult it is to keep one's balance on a tightrope! The performance of a circus aerialist reminds us that keeping one's balance on a high wire is an art. It takes ability and practice. To be successful one must be constantly on the alert, because a false move can have disastrous consequences. The life of a Christian is sometimes like that.

Hard facts force our graduation to a level above that of a merry-go-round. One of the hardest of these facts is *sin in the lives of others.* Our life is set in the midst of people of unclean lips. We need to ask constantly, "How ought we react to these sinners and their sins?" In our homes—how should a Christian wife react to the sin she sees in her husband? or the husband to the sin he sees in his wife? What are children to do about evil in their parents? or parents about evil in their children? In our churches—how ought a pastor come to terms with the faults he sees in his congregation? or the congregation with the faults they see in their pastor? How ought one Christian synod or denomination respond to the theological and ethical "heresies" of another? The same problem faces us in all human relationships—a worker and his employer, a student and his teacher, a citizen and his government. We are forced to ask ourselves this question also in reference to communism. With Red invasions and threats of further invasions the order of the day, we can no longer avoid taking a stand. What is to be our judgment?

This problem of downright wickedness in the lives of others is a serious one. It is the problem Jesus discusses in these words from the Sermon on the Mount. Let His words provide an answer. We dare not however expect Christ's answer to be simple. Nor can we force Him into giving us the kind of answer we may want. "Judge not," says our Lord. Then in the next breath He uses the word "hypocrite" and compares some people to dogs and swine, which is terrific judgment! These seemingly contradictory words are a twofold answer to our question. I. *Don't be a faultfinder,* but II. *Find fault when you must.*

I. The first one of Christ's answers is the simpler of the two. Jesus saw in the religious people of His day an attitude of self-righteous faultfinding. He found people judging and condemning others for no other reason than to make themselves look good. The Pharisee praying in the temple, for instance, ridiculed the publican for no other reason than to call attention to his own righteousness. *Don't you be a perpetual faultfinder,* says our Lord. Smother that first impulse of yours to criticize and to condemn. Restrain yourself from becoming hypercritical, constantly harping upon the imperfections of those around you. In your daily contacts let your first response be one of understanding and mercy and not of scorn and ridicule.

"Judge not!" What Christ is really telling us is that we ought never make others appear bad in order to make ourselves appear good. Do not condemn *outwardly,* when *inwardly* you are seeking only your own advancement. It is cheap and disgusting for anyone to try to win an election by putting the worst possible construction on everything his opponent does. It is wrong for anyone—capitalist as well as communist—to try to cover up his own questionable economic practices by painting in fiery colors the abuses of a rival system. Tearing down others for no other reason than to build ourselves up is the practice Jesus is telling us to stop when He says, "Judge not."

"Judge not, that you be not judged." Though we ought to have many reasons for not being perpetual faultfinders, Christ in our text has singled out one for special consideration. Judge not, because if you do you will in turn be judged. Finding fault with others will lead others to find fault with you.

r with the judgment you pronounce you will be d, and the measure you give will be the measure get." This is Christ's statement of a fundamental ple of life, an inescapable spiritual law. Life is so tuted that very often the measure we give is ex- the measure we get. The measure we give in gos- ssions, for example, is the measure we get. Par- nts in the favorite indoor sport of gossiping about s are successful only in inspiring others to gossip them. In friendship it is the same rule. People are times bewildered in not finding friendship, when act is that they are getting measure for measure. have no friends because they themselves are un- g to be friends. Others have friends to spare be- they themselves radiate an abundant measure of dship. Is it not also true in the life of nations? One n arming itself to the teeth will find others taking to do the same. Armed aggression on the part of ation will meet armed resistance on the part of an- . Measure for measure is the rule for many areas e. Jesus has applied it especially to judging others. is against the background of judging others and receiving measure for measure that Jesus speaks roverb of the speck and the log. "Why do you see peck that is in your brother's eye, but do not notice og that is in your own eye?" This is Christ's way xposing a very common fault, that of choosing to look one's own sin in order to concentrate the more tively on the sin of another. The experience of all of ns verified countless times that it is much more pleas- o dwell on the shortcomings of others than on our But that does not make it right.

r how can you say to your brother, 'Let me take peck out of your eye,' when there is the log in your eye?" This is our Savior's way of exposing another , that of an overzealous interference in the sin of her. We are not content merely to notice the speck ur neighbor's eye. We want to remove it. That is, vant to interfere in his life. We demand perfection im, but are content with less than perfection in our- es.

You hypocrite," says Jesus, "first take the log out of own eye, and then you will see clearly to take the k out of your brother's eye." You see, our Lord give us permission to interfere in the wrongs of an- r. But notice His condition! Get rid of the log! Only can you see clearly enough to remove the speck. e Christians want to see clearly how we ought to t to the faults of others we will have to remove the in our eye. We will have to make sure that both in- dually and as a church we are always on the side of h and honesty and justice. On the internationel level, Christian to insist that any nation intent on world quest first offer proof of her own moral superiority. l communism as we see it in practice seems to be the y negation of morality. On the other hand, we can- escape the task of confronting our own national lead- with the tremendous urgency of setting our own se in order.

What then is the real purpose of Christ's proverb of the log and the speck? Does Jesus mean to say that the sin of another is minor like a speck and that mine is monstrous like a log? That can hardly be His intention. On the basis of this proverb alone we cannot jump to the conclusion, for instance, that the sin of America must be as great as a log and the sin of Russia as small as a speck. Neither can we reverse the proverb to prove that the sin of Russia is monstrous like a log and that of America minor like a speck.

In this proverb our Lord is *not* making a distinction in *degrees* of sin. Rather, He is talking about the *attitude* we are to take toward evil in ourselves and in others. Whatever the *real* differences in degrees of sin may be, Christ is simply stating that a Christian ought to regard his own sin as monstrous as a log and that of his neighbor as minor as a speck. This is His way of telling us that we ought to be harder on ourselves than on others. We ought to find it easier to excuse the faults of others than our own. This is of course a most radical reversal of what we are accustomed to doing.

Much as we may personally dislike the conclusion, it nevertheless seems clear that Christ is telling us to be more tolerant of others than of ourselves. In the area of Lutheran unity or even larger Christian cooperation we ought to be more concerned about the mistakes of our own synod or denomination than about those of another. The conclusion furthermore is that we ought to be more severe critics of our own country than of other nations. Whatever the reality may later prove to be, our first desire ought to be one of looking for any possible right in the position of another and of correcting any wrong in our own.

How far have we now come in trying to find an answer to our question? Don't be a faultfinder, says Jesus. Be easier on others than you are on yourself. If you must find fault, find fault with yourself first.

II. This however is not the whole of Christ's statement. He continues, "Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them underfoot and turn to attack you." Christ Himself passed judgment and knew that His followers too would find evil in others they could not overlook. The second part of Christ's answer to our problem is this, *Find fault when you must.* Don't be a chronic faultfinder, but let the hand of judgment descend when it must.

"Do not give dogs what is holy." After what Jesus has just said about not judging, these words come as a distinct shock. Our Savior Himself can say in one breath, "Judge not," and in the next refer to some people as dogs and swine, words which must have been most disgusting to his original hearers. His hearers were Jews, and Jews found both dogs and swine unclean. Jesus could have used no stronger words of judgment.

That is what makes it difficult to keep one's balance on the tightrope of Christianity. We are told not to judge, and yet the human situation is such that we must judge. "Do not throw your pearls before swine." This is Christ's way of alerting us to a real danger, the danger of failing

to make important ethical distinctions. This is His way of telling us that a Christian must know people. We must know who can and who cannot be trusted. We must distinguish between good people and bad people, and then act accordingly.

Only one whose moral sensitivities are completely dead could fail to see a difference between a Joseph Stalin, the 'messiah" of millions, and Jesus Christ, the Messiah of us all. Only a person of insufferable ethical laziness could refuse to distinguish between an Ilse Koch of concentration camp notoriety and a Jenny Lind, the "Swedish Nightingale." Only moral paralysis could make one oblivious to the difference between the army of a military dictator and the Salvation Army even now persecuted by an atheistic regime.

In the first part of our text Christ has given the rule, "The measure you give will be the measure you get." In this second part He recognizes the existence of immoral swine who fail to see the value of the good. He recognizes the existence of immoral dogs who may respond to your *good* measure by turning to attack you. Here it may well be *bad* measure in return for your good. In the first part of the text Christ has told us not to judge others in order to escape their judgment. In the second part He recognizes that at times we have to judge even though we will be condemned for it. Christ Himself did not shrink from giving true judgment just because He knew He would be crucified for it.

Clearly there are occasions when a Christian must find fault. In Christianity however everything hinges on *what* we judge and *why*. A Christian finds fault not because he wants to but because he has to. His eyes have been opened to his own serious shortcomings, but in spite of them all he finds fault with others when he must. For a soul spiritually sensitive there is a fundamental difference between a chronic faultfinder and one who finds fault when he has no other choice. A *faultfinder* is secretly delighted about sin in another because its exposure makes the faultfinder appear more righteous. *One who finds fault* knows that he is performing a gri inescapable duty.

Such must have been the attitude of the policy-maki Central Committee of the World Council of Churche Last summer this influential body of church leade backed the United Nations in their stand against aggre sion in South Korea. The Church passed judgment the aggressor not because she wanted to but because sh had to.

"Do not give dogs what is holy." Jesus is warning not to prostitute the dearest possessions of life and r ligion. Some things of faith and religion are too holy be given to dogs who cannot be trusted. Some things life and liberty are too precious to be thrown befo swine who cannot appreciate their value, much less pr serve them. A modest woman shrinks instinctively fro a man whose motives she recognizes as impure. W would blame her for not giving what is holy to a do Jesus is telling us to resist in the same way the unho dogs and swine afoot in the world today—in whatev form they may be found. There is nothing unchristi about a mother wanting to know if the young men h daughters date can be trusted. It is not unchristian defend sacred things against unholy uses. It is Christi to find fault when fault must be found.

In the New Testament we have a record of Chris instructions to His twelve disciples as He sent them ou Among other things, He told them that if they want to be successful they would have to be innocent as dov and wise as serpents. Those words may apply here als How shall we react to the faults we see in others? Do be chronic faultfinders—be innocent as doves. But fi fault when you must—be wise as serpents. The proble is a delicate one, but let us not lose our balancee. For t sake of our children let us thank God for all the mer go-round simplicity and innocency of Christianity. the other hand, let there be no absenteeism of Christia when difficult tasks are upon us, or flagging of spi when hard decisions must be made.

Justification by Faith

What else is the meaning of the doctrine of justification by faith but this: that we abandon all our foolish search for deserving and success, and just allow ourselves to be loved; that we do the Almighty and Eternal the honor of no longer resisting the patient and infinitely tender approaches of his love. The longer I live, the stranger and more incredible it seems to me that God should love such creatures as we are. But it is affirmed, assured and sealed to me in the cross and resurrection of Jesus Christ my Lord. In the face of such love, there can be no attitude, insofar as I allow God to be God and am willing myself to be myself, but quiet contentment and adoring gladness. This is the peace of God.

It is sometimes supposed that such a gospel leads quietism and self-indulgence in spiritual luxury. If does so, it is not in fact the gospel that has been appr hended. The love of God in the cross of Christ is the m searching of moral lanterns, penetrating to the inm recesses of human being, and for the first time maki possible a true assessment of what man is. It is also t greatest dynamic of service—not now the fussy and re less service of the ambitious and unquiet heart, but t quiet, unobtrusive service which can be rendered only complete self-forgetfulness after the pattern of Chri

—*Stephen Neill in Christian Century*

BOOK REVIEWS

as Berdyaev: Captive of Freedom

By Matthew Spinka

Westminster Press, Philadelphia, $3.50

is is an excellent and highly interesting "study of Berd-s spiritual pilgrimage," dealing especially with Berd-s development spanning fifteen years, from *The Mean-f History* (published in 1923 but written earlier) to *The Middle Ages* (1919-23), *The Bourgeois Mind,* and *The of Man in the Modern World* (1934).

rdyaev died on March 24, 1948, after his beloved wife, a, who was "an immense spiritual help to me all my had preceded him in September, 1945. Her death, he "was one of the most torturing as well as the most sig-ant experiences of my life."

olas Berdyaev was born in 1874 and came of an aristo-c family. His mother was of French descent and re-ed more than half French. The boy was destined by his ly to continue the military tradition of his forebears, but ering was distasteful and even abhorrent to him. In the ersity of Kiev "concern for social justice won young yaev over to the Marxist camp." But even then he ad-d to Kantian philosophy and before very long he parted pany with Karl Marx, to return to the Orthodox Church, hich, in spite of all criticism, he remained a member.

e new masters of Russia treated him for some time with rising consideration; they even appointed him to the of philosophy at the University of Moscow, but it was a few months later that he and some twenty-five other bers of the intelligentsia were deported from Soviet ia. From September 1922 to 1924 he lived in Berlin, re *The New Middle Ages, The Meaning of History* (de-ed as lectures in Moscow during the winter of 1919-20) other books were published. When life in Germany be-e too difficult, Berdyaev moved to Paris and transferred Religious Philosophical Academy from Berlin to Paris.

the preface of M. Spinka's solid as well as attractive me the author states: "For almost thirty years I have Berdyaev's writings with increasing interest and profit." being at home in the Slavonian languages, he is espe-y qualified for his thorough presentation of the great sian philosopher, who even as an exile did not lose faith is people.

ears ago the reviewer was sitting in the study of the ab-of the Benedictine monastery and seminary of St. Mein-in Indiana. When the conversation turned to Russia, the dly prelate referred proudly to the heroic efforts of e priests of whom on the eve of the Second World War head of the godless organization, Emilian Yaroslawsky, te, admitting that Soviet propaganda was powerless to roy religion, "The roaming priest goes about with his ple kit. It can be packed in a suitcase: censer, communion d, a bottle of church wine, a stole—that is all that is ted; and the servant of religion travels from village to age, wherever he is invited. If he has not been there for ear, then he baptizes all who have been born, marries all o have mated, sings mass for all who have died."

lelene Iswolsky (the daughter of the former Czarist am-sador to France and a convert to Catholicism, now living New York, who was a personal acquaintance of Berdyaev l Shestov, and to whom the reviewer is indebted for pri-e information) contended in her *Soul of Russia* in 1943 t "the Russian people are not led by their godless rulers but by the Christ whom Blok (an outstanding Russian poet) beheld in a prophetic vision. He is the same Christ whom another great Russian poet, Tiutchev, described in his famous lines dedicated to Russia: 'The Heavenly King who blesses Russia's humble nakedness as He walks through her poor villages in a slave's garb, crushed under the weight of the cross.' '

This idea comes close to Berdyaev's attitude. "He persisted," Spinka remarks, "in believing in a Holy Russia, in the messianic mission of Russia, to the end of his life; his *Russian Idea* is wholly devoted to this theme." But in the same book Berdyaev quotes from *The Scythians* by Alexander Blok:

> "Millions of you, of us horde after horde;
> Make the attempt; loose war's harsh blows and cries
> Upon us, yes, we own all Asia's Lord;
> Scythians are we who squint with greedy eyes.
>
> A sphinx is Russia; sorrow and joy embrace
> Her both; and she is darkly drenched in gore.
> She gazes, gazes, gazes in thy face
> And in that look both love and hate implore."

A recent German volume of religious philosophical essays (by Karl Pfleger, Heidelberg) with an interesting treatment of Berdyaev as a "Christian Gnostic of the East," is entitled *Geister die um Christus ringen* (Spirits wrestling for Christ). In a not less informative English collection edited by Donald Attwater he is classified with other "Modern Christian Revolutionaries." Here we read: "Berdyaevs philosophy, like all true philosophy, epitomizes the historical situation of his time, with its peculiar needs and problems."

Of this we are often reminded by Spinka under the headline, "The faith Berdyaev lived by" in the second part of our book, throwing also more light on part one, "The world Berdyaev revolted against." In his *The Russian Idea* Berdyaev characterizes his *Weltanschauung* as "decisively personalist and according to the fashionable terminology now established it might be called existential, although in quite a different sense from the philosophy of Heidegger, for example." "Kant, Schelling and Hegel have exercised the most powerful influence upon Russian thought," and also on Berdyaev, and although he criticizes Kant and the German idealists in general as "antipersonalistic," he nevertheless ranks Kant and Plato as the two greatest philosophers in the entire history of human thought.

The zigzag lines in his literary output of about thirty volumes remind us not seldom of the *coincidentia oppositorum* of Nicolaus Cusanus, but "Nevertheless, from the beginning he had been led, as if by a lodestar, by the dazzling ideas that human personality is the most precious thing in the universe, and that its most precious possession is freedom. In a special sense, Berdyaev is the philosopher of freedom par excellence, 'a captive of freedom.' His entire life and thought are a commentary on the text, 'What shall a man give in exchange for his soul?' "

"It is not without grounds," Berdyaev remarks in *The Russian Idea,* "that I have been called the philosopher of freedom." In the same connection he refers to the *philosophus teutonicus:* "Jacob Boehme was of great importance to me; at a certain time in my life I read him with enthusiasm." He looked upon Boehme as "the greatest mystic-gnostic of all ages" and above all "the greatest Christian gnostic." "But it

was Dostoevsky who had the primarily decisive significance for me." In the foreword of his book on Dostoevsky Berdyaev confessed: "The theme of the legend of the Grand Inquisitor (in *The Brothers Karamazov* by Dostoevsky) fell into my soul in youth with penetrating sharpness. My turning to Jesus Christ for the first time was a turning to the image of Christ in the legend."

However, "History is not only the record of the consequences of human freedom in the social realm, but also the scene of the redemptive process. It is, undoubtedly, a terrible tragedy, owing to the habitual choice of evil on the part of the fallen man" (Spinka, p. 150). "'At its center,' we read in the thought-provoking *Sense of History* (cf. especially the original and timely chapter on *Judaism*) 'stands the crucifixion, the cross on which the Son of God Himself was crucified.' But the historical process is also one of redemption —redemption of the whole creation (cf. the *apokatastasis panton* in the writings of Clemens Alexandrinus, Origen and many others). It recalls St. Paul's words that 'creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.' 'Only transformed human beings can effect a fundamental, radical change in society.' This transforming may be a *via crucis*. But 'the main concern of a Christian is not that the cup of suffering pass, but that he be given sufficient strength to drain it to the bottom.'

Reborn children of the Light of the World must become the light of the world and the salt of the earth. "The exclusive preoccupation with one's own salvation is condemned by Berdyaev in unmistakable terms as a 'satanic caricature of Christianity'" (cf. *Destiny of Man*). There yawns an abyss between him and John Calvin (and K. Barth).

We shall not always be able to follow Berdyaev. Still, if anybody should doubt that he has a message for 1951, let him ponder over the two citations from *The End of Our Time* quoted by the author of our book on p. 61: "There is no basis for rosy historical optimism; Christianity does not teach it. The world is headed toward a tragic duality and a struggle of opposing spiritual principles. But on these paths a dispelling of illusions and a discernment of authentic realities have a greater significance." "Again there stands before the Christian nations the question whether they seriously accept their Christianity and wish to direct their wills toward its realization. If the Christian nations do not supremely exert their wills toward the realization of the Christian way; if they do not put forth their utmost activity, then atheistic Communism will conquer the world. A free spirit must act independently of whatever forces are dominant and victorious. Christianity is returning to the pre-Constantinian status, and must once more win the world."

It is to be hoped that also Berdyaev's "spiritual autobiography" from which Dr. Spinka quotes copiously will find a translator, and that in the meantime his *Captive of Freedom* will find many thoughtful and responsive readers. Thanks also should be given to the publisher for another fine job.

W. Rodemann, Knoxville, Tenn.

From Luther to Kierkegaard By Jaroslav Pelikan

A Study in the History of Theology. Concordia, St. Louis, 1950. 126 pp., plus 46 pages of notes, and Index. $2.75.

"This is the story of the interrelations between Lutheranism and philosophy from Luther to Kierkegaard. There are many problems and men whom space did not permit us to treat, and those we did examine were of necessity accorded brief treatment. But this study would make itself liable to the charge of historicism if we did not add at least a word on the significance of this material for the present theological and philosophical crisis . . . we should be guilty of self-deception if we were to maintain that we or our contemp[o]raries are free of any involvement in philosophy merely b[e]cause we wish we were or because we think we ought to [b]e. As long as it is necessary or advisable for theologains to w[i]ness to their faith in a systematic manner, as long as [t]Christian Church is interested in relating itself positively t[o] the problems of civilization and culture, so long theology w[ill] need philosophy. . . . We may think theologically as tho[ugh] Schleiermacher had never lived, and much of American L[u]theranism does. But we may not think philosophically [a]though Kant had never lived. There is no going behind [t]critical philosophy and its validated results" (p. 118-11[9]

Gentle Reader, read that again—and then rub your e[yes] when you look at the publisher!

One very minor explanation is that the author taught phi[l]osophy at Valparaiso for three years before being called [to] Concordia Seminary to teach systematic theology in 1949. [A] better explanation must be that the wind is stirring in [the] branches, and God is truly at large in the Lutheran Chur[ch]. Watch out for what will happen to us now! Even ten yea[rs] ago, I can think of no Lutheran seminary in the Unit[ed] States from which this book would have dared to come, [ex]cept from Rock Island—and I am running the list from G[et]tysburg to St. Louis. For really, to insist that Luther a[nd] Lutheranism as we have inherited it from the Orthodoxy [of] the 17th Century are not the same, is dynamite. And lo[ok] where the charge has been loaded!

You will be even more disappointed than the author clai[ms] to be in the brevity of the work. Almost all the most co[n]troverted points are left unproved, or you will be referr[ed] for proof to something like this: *Lebenszeugen der luth[e]rischen Kirche aus allen Ständen vor und während des drei[ß]jährigen Krieges* (Berlin 1859). Any volunteers who will [s]if there is still a book like that around Berlin? Now clut[ter] up this little text with an average of six and one-half fo[ot]notes, all like this, to the page, all of which purport to g[ive] the answers which the text itself only asserts to be true, a[nd] you can see that this book will neither become a readin[g] classic nor a classic for quotation.

Furthermore, it is open to the charge of historicism to a[ny] one who knows what the implications of Pelikan's sta[te]ments are, for despite the avowal, the implications are o[ften] between the lines. We are bidden to look quickly at the li[ne] lest our eyes become blinded. But good enough, at least [the] material is at hand. We can be happy for that, because th[ere] are going to be some among the readers who will draw [the] conclusions. And if they ever do in any respectable numb[er] the theological isolationism of the author's Synod will [be] gone for good. Just give seminary students twenty years [to] study under this sort of teaching, and Lutheran Unity w[ill] be fact instead of fancy.

His sense of history is good. I thought particularly co[m]mendable, his willingness to depart from the customary [to] say that Rationalism came from Orthodoxy as much or mu[ch] than it did from the emotional excesses of Pietism. So w[ith] his pointing out of the connection between Leibniz and L[u]theranism. May I suggest that perhaps even the *Monadolo[gy]* will provide us with the contemporary answer to the pro[b]lem of the Church? For this work can tell us that the chur[ch] is the church on every level, complete and entire, from [the] "two or three gathered together in my name" to the Syn[od] or denomination. This latter is also complete and entire, [but] no more nor less than the smallest congregation. One is [the] macrocosmic monad, the other the microcosmic monad.

Some of his turns of phrase are exceedingly apt. Consid[er] this description of 19th century Lutheranism: "After Ka[nt] had declared the content of Christian faith to be unattai[n]able in rational terms, much of Lutheran theology came [to] believe that therefore that content was unimportant" (p. 9[7]). Or this: "The transition from late Orthodoxy to early Pi[e]

alism is barely perceptible, inasmuch as Orthodoxy was nalistic and Rationalism tried to remain orthodox" (p. Or this: "The tragic aspect of the situation lay in the that a repristination of classical Lutheran Orthodoxy impossible after Kant; he had destroyed the epistemo- al presuppositions upon which Orthodoxy had built its m" (p. 113). I've been waiting since pre-seminary days elf, to hear some Lutheran say that out loud in America! all we question anything he has written? I think the kest part of the book is his effort to show that Lutheran logy influenced philosophy, in the age of Orthodoxy. If author will think through his statements again about mnitz' *De duabus naturis* which go like this: we dare not icate of all reality the spatial extension which we per- e in our own experience, and therefore while space and are necessary categories of experienced reality they are necessarily aspects of reality itself, and therefore the ence of Christ in the world was real and yet not spatial e real presence"), I think Dr. Pelikan will find he has onstrued Orthodoxy's direction and meaning. For was it just the entire point of the Lutheran teaching of the Com- ication of Attributes that the body of Christ can be not in heaven, but also "under the bread and wine." Nei- the Calvinist who was saying that the finite was not ble of the infinite, nor the Lutheran who was saying that hrist it was, meant to even hint at any suggestion that Intuitions of location and sequence were a construct of Transcendental Unity of Apperception. For if either side, rationalistic to the core, had taken that step to inval- e both empiricism and rationalism at once, as Kant did, there could have been no argument between them at Kant's entire thrust of ideas, as Dr. Pelikan otherwise erves, is to show that any discussion whatever of the nou- non is illegitimate. I don't think Kantianism ever got its ulse from Chemnitz, even at ninth-hand. Nor do I think "by its realization that the right hand of God was not ension in space but extension in power, the Lutheran rch made it possible for its sons to face up to the mean- of modern physics and modern astronomy with more dness than has characterized the adherents of the other great families of Western Christendom." That judgment, ay the least, is in question. I see no evidence that even the ription is true, to say nothing of the reason for its being d.

also thought it was quite unfair to quote Wm. James to lain what the Objective Idealists were doing. Not only is akin to asking the Pope what Luther means by Justifi- on by Faith alone, but I think it would have been fairer ermit the Absolute Idealists to speak for themselves. Be- then with Hegel's impatient brush-off of the Critique of e Reason: The category of existence is after all the mean- category of them all. In other words, it is not only to be med of reality, as Kant had denied, but it is not even th mentioning twice over. Its very meanness is its guar- ee. I think this gives the key to Objective Idealism. For alists, everyone, from Plato's *Myth of the Cave* onward, do love life as they find it. It is so mean it is not worthy of ice. All idealists write their philosophy, to use the phrase x Otto has made so memorable in another connection, ith their backs to the window." They do not love life. ey are probably afraid of it. They love their ideas of life. ey are more sure of them. And soon then their ideas be- ne their life. And the epistemological monist has become netaphysical monist as well. You will find argument with Objective Idealist as useless as with a schizophrenic. He sts his ideas more than he trusts his sense-world.

But therefore, Lutheranism had to be Aristotelean rather n Platonic, as soon as Melanchthon and his followers be- n to construe their experience. For Aristotle, as his *Kala- hos* clearly shows, loved life as it is. And, as the author knows too, there are after all only two philosophers, Plato and Aristotle. You pays your money and takes your choice. And with Kant and Kierkegaard and the Orthodox of the 17th century and Melanchthon, Lutheranism is going to have to take Aristotle in one form or the other. Because Luther loved life. Even the anti-neo-orthodox who so laboriously point out that Kierkegaard can't be anti-intellectual without being intellectual about it, witness that the tradition and pull of the ideas is the same: life as I have it must be taken as it is and as God reveals it to me. I am the object, not the subject, of both life and of God.

We can be most thankful Dr. Pelikan has made this material available for us in English. It is only to be regretted that it is so sketchy. Now if somebody will only step forward and translate Elert's *Morphologie des Luthertums* for us, the rest of us will be able to judge Lutheran theological history more critically too. If this book can be used for conference discussions it will be highly worth while.

George H. Muedeking, Fullerton, Cal.

Luther and His Times. The Reformation from a New Perspective By E. G. Schwiebert

Concordia Publishing House, 1950. 892 pages. $10.00.

This is the most comprehensive book and one of the best works on Luther since the publication of Koestlin's *"Martin Luther, sein Leben und seine Schriften."* My only regret is that it was published so soon after Bainton's excellent book. It will suffer from the fanfare with which Bainton's book was greeted, at least for the time being. But I feel that it will become more important to Luther scholars and the general reader as time goes on. Nothing like it has ever been attempted in the field of Reformation research before.

The author, Dr. E. G. Schwiebert, is one of the outstanding Reformation scholars of our time. A graduate of Capital University, he has taught at St. Olaf College, Valparaiso University, and at Wittenberg College. At present he is on a leave of absence lecturing as guest professor at the University of Erlangen,, the *"Hochburg"* of present day German Lutheranism. At Cornell University where he took his doctorate he was a student of the late Preserved Smith.

Dr. Schwiebert devoted many years to the writing of this book. During those years it has been his privilege to establish personal acquaintanceships with most of the Reformation scholars, both here and abroad. Fortunately he was able to collect most of his material before the Russians took over Wittenberg and the "Luther Lands."

While the chapters are not all of equal merit, the book as a whole presents an overwhelming amount of material which can not be found elsewhere in any one volume. There are over 120 pages of biographical and other notes, 65 full page plates and hundreds of pictures, charts, maps, statistics, etc. The book has been very carefully written and proof-read. It contains less spelling mistakes than one can fairly expect. I found only one mistake of fact, the confusion of the two Melchior Lotthers, father and son. I am mentioning this merely in order to emphasize the fine scholarship of the author.

The scope of the undertaking can best be judged by looking at the table of contents. The work is divided into five parts; Part One: The European Scene; Part Two: The Protagonist; Part Three: The University Environment; Part Four: The Emerging Reformer; and Part Five: The Years of Fruition.

In the first part Schwiebert treats the historical background of the German Reformation, the age of Charles V., and the history of Saxony. This latter subdivision is the most exhaustive treatment of the history of the "Luther Lands" in the English language. As a native Saxon I could appreciate the information contained in this little treatise. The

treatment of the age of Charles V is somewhat disappointing, but the historical background of the German Reformation, especially the sections on "The Need of a New Perspective" and "What Was the German Reformation?" present a very convincing interpretation of Luther.

The second part is subdivided under the headings "Martin Luther" and "The Monastic Struggle." The first subdivision takes Luther from his birth to his entrance into the Augustinian Monastery in 1505, the second subdivision continues to 1512 ("The Promotion to the Doctorate"). While this material has been presented before in many ways, we find that Schwiebert introduces many new angles which are interesting to the reader.

The third part is by far the most unique part of the book. It starts out with a description of the electoral town of Wittenberg, a detailed discussion of medieval Wittenberg and of the town in Luther's day. Then follows a subdivision (about 35 pages) on the physical plant of the University, the campus proper, the University library, etc. Dr. Schwiebert spent much time in Wittenberg and was able to lay his hands on source material that has never been published. The second subdivision discusses the academic organization of the University, the endowment, the income of a Wittenberg professor, and the faculty before Luther.

The fourth part is the longest of all, about 250 pages. Its subdivisions are: Triumph of Biblical humanism in the University of Wittenberg; Luther attacks the indulgence traffic; early attempts to silence Luther; Frederick the Wise in the hour of decision; the Leipzig debate; the stormy days before Worms; the diet of Worms; and in the lands of the birds, i.e., on the Wartburg. The treatment of these years is more or less like Boehmer's and yet it is somewhat different and presents many new insights into the battle which Luther was waging between 1517 and 1522.

The final part deals with the problems in the early growth of Lutheranism, the Wittenberg disturbances, the Knights' Uprising and the Peasant's Revolt. A fine chapter on Martin Luther the Man is found in this part discussing his physical appearance, his main characteristics, his handicaps (only 1½ pages), his relation to Katherine von Bora and his children. Then there is a chapter on Wittenberg the Nursery of the German Reformation, dealing with the ups and downs of student enrollment and other problems confronting the University during the life time of Luther. Finally chapters on the Founding of the Lutheran Church, on Attempts to Unify Christendom, and a very brief chapter entitled "The Close of Life." Perhaps the aging Luther was anticlimactic as some scholars have said. Schwiebert is somewhat apologetic about those last few years of our Reformer. He gives him only 2 pages (!), of which 6 relate the well known facts about Luther's death, and only 2 pages tell us what Luther did between 1537 and 1546. The author knows, of course, that Luther did a tremendous amount of work during those years. He published at least 80 books and treatises, besides all the other work which he accomplished. Why then this embarrassed silence? Schwiebert wants to be kind to Luther by passing over these last few painful years of his life, but in doing so he is most unkind. Compare Schwiebert's 2 pages on the aging Luther with Koestlin's 200! The whole Christian Church would certainly be the loser if Luther had died in 1537 instead of 1546. But this is a minor point which should not influence the prospective buyer of this outstanding work on our great Reformer.

Walter G. Tillmanns, Waverly, Iowa.

SUBSCRIPTION BLANK

THE LUTHERAN OUTLOOK
200 South Fifth Street
Blair, Nebraska

U. S. Subscription Rates:
One year $2.00
Two years $3.00
Foreign Rates:
One year $3.00
Two years $5.00

Please enter my subscription to **THE LUTHERAN OUTLOOK** for.....year(s).

My remittance in the amount of ..... is enclosed.

Name .....

Address .....

Town .....State.....

Synod affiliation .....

Mail this blank with your remittance to the above address.

News of the Churches

g Reelected
ran Council Head

v York—Dr. Lawrence M. Stavig, ident of Augustana College at Falls, S. D., was elected to his d one-year term as president of ational Lutheran Council at the ng session of its 33rd annual ng here.

Oscar A. Benson, of Worcester, , was reelected vice president, S. Frederick Telleen, of Ridge- N. J., was named treasurer for lth year. Dr. Rees Edgar Tulloss, ident emeritus of Wittenberg Col- at Springfield, O., was elected tary, succeeding Dr. George Ar- Weng of Chicago.

e Council approved the action of ecutive committee in raising the goal of Lutheran World Action $2,900,000 to $3,300,000 to provide 000 for a spiritual ministry to Lu- n personnel in the armed forces. is expected that this program will rried on jointly with the Luther- hurch-Missouri Synod.

—o—

ove Joint Lutheran
ram For Servicemen

w York—The National Lutheran cil voted here to join with the Lu- an Church-Missouri Synod in a erative program of spiritual ser- to men and women in the armed s.

unanimous action at its 33rd an- meeting, the Council approved s by which the major Lutheran ch bodies in this country, with a bership of more than 5,500,000, conduct a joint ministry to Lu- ans and others in uniform.

ticles of agreement, drawn up by Council's Bureau of Service to tary Personnel and the Armed Ser- s Commission of the Missouri Syn- were endorsed by the Council and rred to its eight participating es for approval. It is expected the member Churches, through r executive leadership, will ap- ve the agreement within a few ks.

hile the Council was in session e, the Praesidium, highest execu- board of the Lutheran Church- souri Synod, met in St. Louis, Mo., ratified the agreement, including etailed statement on the admini- ion of Holy Communion to other n members of its own body.

The agreement stipulates that in "exceptional situations," where only a member Church of the Council or only the Missouri Synod is represented, membership in any particular branch of the Lutheran Church, "shall not be a required condition for admission to the Lord's Supper."

Dr. Rees Edgar Tulloss of Springfield, O., one of the drafters of the agreement, declared that this provision is designed to "protect Lutherans in the armed forces from being refused administration of the Lord's Supper."

"We wanted one idea in there—and it's there," he said. "That is that no one seeking to partake of the Lord's Supper shall be denied it because of his synodical connections."

Normally, however, the spiritual care of Missouri Synod Lutherans in the armed forces will be assigned to Missouri Synod chaplains and parish

Studies in the Catechism

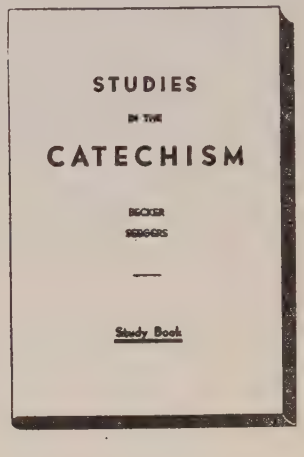
by

S. M. Becker

and

Arthur J. Seegers

Sixth Edition



Here is a widely, precise, comprehensive aid in teaching the catechism: tailor-made, custom-built by parish pastors to meet on-the-field needs.

The "Study Book" has workbook features which engage the pupil in research in the Bible while he studies the catechism.

The "Test Book" is a workbook and more. Tests of handy length put day-of-reckoning earnestness into the class sessions.

To engage learners in a variety of learning activities reach for "Studies in the Catechism."

Price:

Study Books	**Test Books**
75c each; $7.50 per dozen	25c each; $2.50 per dozen

Per Set, $1.00 prepaid

12 Sets, $10.00

Plus postage on quantity shipments.

Lutheran Publishing House
200 South Fifth Street
Blair, Nebraska

pastors, while the care of Lutherans belonging to the groups affiliated with the Council will be assigned to chaplains and parish pastors of member Churches.

It is not contemplated to undertake a service center program as extensive as that operated during World War II, when the Council maintained eighty centers in this country and overseas. Instead, efforts will be made, it was said, to serve men and women in the armed forces through local congregations located near heavy troop concentrations. A few service centers probably will be established in certain strategic cities.

The program will be directed by a joint committee, with equal representation from the Council and the Missouri Synod. A joint staff will be established in Washington, D. C. A budget of $500,000 has been approved for 1951, of which 60 per cent will be contributed by the Council and 40 per cent by the Missouri Synod.

—o—

Reports Relations with European Lutherans Growing More Difficult

New York—Relations between American Lutherans and their brethren in Iron Curtain countries "have become less satisfactory during 1950," the Rev. John A. Scherzer told the National Lutheran Council at its annual meeting here.

Mr. Scherzer, who is secretary of the Council's desk for European affairs, cited three developments last year that made relations with Lutherans under satellite regimes more difficult:

(1) Expulsion of Lutheran World Federation representative Dr. J. Igor Bella from Czechoslovakia.

(2) Failure of the Warsaw regime to renew an agreement with the Polish Lutheran Church, whereby the Church could receive aid from American Lutherans.

(3) Deposing of Bishop Lajos Ordass and restaffing of the Hungarian Lutheran Church "with people ideologically acceptable to the regime."

"The Churches of the Reformation," Mr. Scherzer said, "must continue to fight against the difficulties which arise as a result of the shifting social, economic and political tensions and currents."

He stated that inter-church aid and spiritual reconstruction abroad would be "a continuing need for many years to come." Millions of homeless and unemployed refugees, he said, "pose one of the most challenging and difficult problems to the Christian churches in Western Germany and in the whole world."

Total grants to European Lutheran churches during the year, according to Mr. Scherzer, were nearly $1,000,000, with Germany receiving the highest sum, $734,952. Of the German grant, 60 per cent went to churches in the East Zone, where emphasis is placed on services rather than the reconstruction of church-related buildings.

In contrast to the East, the West German churches have made "marked progress toward self-sufficiency," the Council official said, and aids given them during the year went chiefly to areas where there are large numbers of refugees. The West Zone churches have developed a relief program f sister congregations in the East, a regularly send relief parcels and mon

Other European churches which r ceived Lutheran World Federation a during the year were those in Norwa Finland, France, Austria, Yugoslav Italy, Switzerland, Czechoslovakia, a England.

Dr. Sylvester C. Michelfelder, exec tive secretary of the Lutheran Wor Federation, told the Council th "from Finland and Norway in t north to the Holy Land in the sou and in every continent in the wh

1879 1950

72nd Annual Report

for the year 1950

INSURANCE IN FORCE

DECEMBER 31, 1950	$223,276,545
ASSETS	43,400,909
LIABILITIES	40,792,220
TOTAL SURPLUS	2,608,689
1950 Increase Insurance in Force	22,209,797
Increase in Assets	4,547,827
Paid to Policyholders and Beneficiaries	1,993,564
Reserve for 1951 Dividends	960,000
Interest Earned on Investments in 1950	3.28%

Mail this advertisement with your name and address for your FREE copy of our 1950 Financial Statement

COMPLETING SEVENTY-TWO YEARS OF STEADY PROGRESS

Lutheran Mutual
LIFE INSURANCE COMPANY
HOME OFFICE • WAVERLY, IOWA

, souls are thanking God for the ngs of Lutheran World Action."

Michelfelder, who was pastor of aul's Lutheran church, Toledo, O., e he assumed his present post in va in 1945, noted that millions of s have been contributed by ican Lutherans for church relief econstruction during the past five and commented that "all the hes of Europe know of the gener- of American Lutherans."

warned, however, that "a totali- n paganism even more deadly than m is sweeping in like a poison om the East," and that "some of hurches are already in danger of choked."

ur Lutheran Church in Poland is likely to be the next victim," he "The Lutheran Church of Roman- as isolated as the remnant Luth- Churches in Estonia and Latvia. brethren in Hungary are helpless their Quisling leaders in power. zechoslovakia we can do little

here remain Germany, Austria and e where Churches still need sub- ial help. The little Churches of and Switzerland dare not be left ie. The four Lutheran Churches ugoslavia need our aid today more ever."

. Michelfelder said that the most t need of the European Churches personnel rather than money.

—o—

Aided 90,000 DPs, gees in 1050

w York—Nearly 90,000 displaced ons and refugees were helped to rate from Europe and Asia during by the Lutheran World Federation, National Lutheran Council heard s annual meeting here.

e Federation's service to refugees, h arranged this emigration, was financed almost entirely by American Lutherans, according to a report prepared by its director, Dr. Stewart W. Herman of Geneva, Switzerland.

He said the Federation's U.S.A. Committee last year allocated to the program about $1,000,000 from Lutheran World Action funds. He added, however, that in 1951 the aim "is to divide the burden of international service over a larger number of Churches, so that the concept of Lutheran World Service will emerge as the helping hand of the Lutheran World Federation."

Dr. Herman reported that more than 35,000 DPs and refugees were completely processed by the Lutheran service for resettlement in the United States, Canada, South America, Australia, and New Zealand. Under a new plan, some refugee families have also been resettled on neglected French farms.

To indicate the mass evacuation of refugees under care of the International Refugee Organization, Dr. Herman stated that enrollment in Sunday schools maintained by the Federation had dropped from 10,000 to 2,000 in the past year.

Choir & Pulpit GOWNS
Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog, samples on request. DeMoulin Bros. & Co., 1224 S. 4th Street, Greenville, Ill.

Midland College
Fremont, Nebraska
eral Arts and Pre-professional Education
ler Positive Christian Influence
FULLY ACCREDITED
. P. Hieronymus, Ph.D., President

Directory of Schools
of the
American Lutheran Conference

LUTHER COLLEGE
Decorah, Iowa
"In the Switzerland of Iowa"
Almost a Century of Continued Service to the Church
For Information Write to
Karl H. Nordgaard

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
Liberal Arts
College of Education
S. C. Eastvold, President

WALDORF COLLEGE
Forest City, Iowa
A FOUR-YEAR JUNIOR COLLEGE
Two years of High School
Two years of College
Accredited by the North Central Association of Colleges and Secondary Schools

Enter to Learn — Leave to Serve
AUGUSTANA COLLEGE
Sioux Falls, South Dakota

A Positive Christian Emphasis
AUGSBURG COLLEGE
AND
THEOLOGICAL SEMINARY
Minneapolis 4, Minnesota

WARTBURG COLLEGE
Waverly, Iowa
Midwest college of the American Lutheran Church
For information, write to:
Public Relations Office,
Wartburg, College, Waverly, Ia.

GUSTAVUS ADOLPHUS COLLEGE
St. Peter, Minnesota
One of America's fine Lutheran Liberal Arts Colleges
Edgar M. Carlson, President

DANA COLLEGE
AND
TRINITY THEOL. SEMINARY
Blair, Nebraska
Founded 1884
R. E. Morton, President

CONCORDIA COLLEGE
Moorhead, Minnesota
Liberal Arts and Science
Music and Education
EVANGELICAL LUTHERAN CHURCH
J. N. Brown, President

CAPITAL UNIVERSITY
Columbus 9, Ohio
Fully accredited College of Liberal Arts, Education, Music, Theological Seminary
AMERICAN LUTHERAN CHURCH
H. L. Yochum, President

Smemo Named Bishop of Oslo

Oslo—Bishop Johannes Smemo of Agder, southern Norway, was named by the government as Bishop of Oslo and head of the Norwegian State Lutheran Church. He succeeds Bishop Eivind Berggrav who resigned for health reasons.

Previously, Bishop Smemo had been chosen for the post by an overwhelming majority in a Church election.

Born at Roros, a mining town in central Norway, on July 31, 1898, Bishop Smemo is the son of a railroad worker. He served as pastor in a number of country parishes until 1935, when he was made rector of the Assembly Theological faculty in Oslo. In 1947, he became head of the Agder diocese, with his residence in Kristiansand.

Bishop Smemo for eight years was editor of the Lutheran Church News, and has written several books on theological themes. He is a member of the executive committee of the Lutheran World Federation.

During the German occupation the bishop was sent to a concentration camp where he became noted for devotion to the spiritual needs of his fellow inmates.

—o—

Lutherans Use Movies To Attract Unchurched

Columbus, O.—Lutherans in France are using secular movies to attract Communists and other non-Christians to religious gatherings.

Charles Delbruck, industrialist and lay president of the Lutheran churches in France, reported this to the joint evangelism and stewardship commission of the Lutheran World Federation here.

Attending a four-day meeting, first ever held to map plans for Lutheran evangelism and stewardship on a world-wide basis, were 12 commission members representing 41 Lutheran Church bodies in 21 countries. The Joint Commission will prepare a report of its findings for the 1952 Lutheran World Federation assembly at Hannover, Germany.

Mr. Delbruck told the churchmen that movies often were the only method by which Christians could reach the unchurched.

—o—

Evangelical Synod Rejects Move to Soviet Zone

Berlin—The Berlin and Brandenburg Evangelical Synod unanimously rejected a demand by Communist authorities that the Synod move its headquarters from West Berlin to the city of Brandenburg, in the Soviet sector.

President Rudi Jahn of the Land Brandenburg government threatened last December that State subsidies would be withdrawn if the Church management did not transfer its headquarters. He repeated the demand in a letter to the Synod at its sessions here.

Although rejecting the request the Synod couched its answer to the Land Brandenburg government in conciliatory terms.

A Synod resolution said there is no such thing as a West Berlin Church management, but only a management of the Evangelical Church in Berlin-Brandenburg whose members live both in West Berlin and East Berlin.

The resolution declared that the reason the management's sessions have hitherto been held in West Berlin is that the only usable administrative building is located in that area. It added that the Synod intends in the future to hold sessions alternately in western and eastern areas, as does the Council of the Evangelical Church.

"The Church is aware of the special obligation to help achieve mutual understanding between men in both areas and to overcome hate and mistrust by doing everything possible to serve peace," the Synod stated.

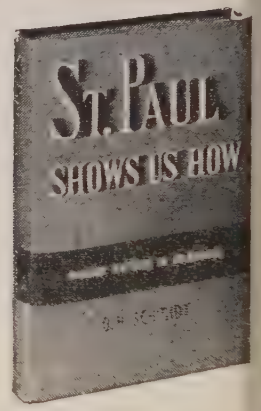
—o—

German Lutheran-Orthodox Meeting Stresses Cooperation

Hamburg, Germany—Cooperation of all Christians the world over "to ward off the joint enemies of the Church who are waging systematic crusade against God and Christianity" was urged here at a meeting of Lutheran and Russian Orthodox clergymen and laymen.

Among the speakers were Dr. Sim

Practical Techniques for Doing More Effective Mission Work



St. Paul Shows Us How

By O. H. Schmidt

"The author takes the reader through Colossians verse by verse. His comments and translations use simple English, although they are based on complete competence in the original language.

"Dr. Schmidt leavens his comments with many personal observations for the world-wide mission front. This is a fine book for the livingroom table and for the discussion group or Bible class."—Richard R. Caemmerer in **The Lutheran Witness.**

Dr. Schmidt gives invaluable pointers under these general headings:

The Missionary Speaks with Authority, and Yet in Humility
Prayer an Important Part in the Work of the Missionary
The Missionary Learns to Work with Agonized Straining
Order and Organization Are a Decided Help
Stand in Your Christian Liberty
Beware of False Humility
Love Those Things Which Are Above
Strength for a New Life
Put Off the Things of the Flesh
A General Rule for Christian Liberty
Christian Views on the Labor Question
Redeeming the Time
Learn to Speak the Truth in Love
Learn to Cultivate Thoughtfulness Also in Minor Matters

Here, indeed, is encouragement as well as the "how" for carrying out more effectively Christ's glorious and challenging mission directive both here and abroad: "Go ye into all the world and preach the Gospel to every creature."

119 pages. Cloth. **$1.50, net.**

Concordia Publishing House

SAINT LOUIS 18, MISSOURI

ffle, Lutheran Bishop of Ham- and Archbishop Benedikt, head e Russian Orthodox Church in rn Germany, who lives in a dis- persons camp in Schleisheim, Munich. Dr. Schoeffel lauded the ing contact between the Orth- Church and Western Christianity." re are 80 Russian Orthodox par- with 65 priests in West Germany. of the members are emigrants Ps. In addition, there is an inde- nt Orthodox community, compos- Germans, in Tuebingen, Wuert- rg.

ther Lutheran-Russian Orthodox ng will take place this spring in heim, Hessen, it was announced.

—o—

erans Laud Truman sal To Aid India

w York—President Truman's an- cement that he planned to recom- favorable action on an uncondi- l grant of 2,000,000 tons of grain mine-stricken India was commend- ere by the National Lutheran cil in a resolution adopted at the session of its annual meeting.

scribing the "overwhelmingly bit- uman need" created by the "threat eath-dealing famine in that af- d nation," the Council declared India's needy people "have the al regard and concern of our par- ting bodies because of Christian ons we have established among ."

mbers of the eight Church bodies ated with the Council were urg- indicate their approval of Presi- Truman's proposal through per- l letters to him and to members ongress.

another action, the Council ex- sed its confidence in the "useful- of the United Nations," and voic- he hope that the U.S. Government l continue to contribute leader- and support to this agency of in- ational cooperation and cohesive- ."

inting out that "there has been ndency to judge the United Na- s on the basis of its political and omatic actions in meeting world tical and military crises," the Coun- sserted that the UN "has undoubt- achieved praiseworthy results in ariety of fields, including health, cation, labor, trade, relief, rehabili- on, resettlement and human rights." This organization," it said, "pro- es a natural and proper setting for interchange of ideas and for the rking and planning together in ich the governments and the peoples the world so sorely need to par- pate."

The Council also endorsed the U.S. Government's Point IV program, and expressed gratitude for the Christian principles underlying its objectives.

Special greetings were extended to Bishop Lajos Ordass of Hungary on his 50th birthday. The bishop is now living in retirement after his release from prison, where he served nearly two years on charges of "foreign currency manipulation," growing out of relief contributions from Lutherans in America.

He was described as "our noble Christian brother and honored fellow-Lutheran," and was assured by the Council of "our continuing regard and of our prevailing prayers on his behalf."

Hails Lutheran Participation In National Council

New York—Membership of Lutheran bodies in the National Council of Churches is proof that participation in the Protestant cooperative movement does not require denominations to yield basic theological tenets or water down their differences.

This assertion was made By Dr. Roswell P. Marnes, associate general secretary of the interdenominational agency, in addressing a dinner of the National Lutheran Council at its annual meeting here.

Dr. Barnes said he expected a "great contribution" from the United Lutheran Church in America, Augustana Lutheran Church and Danish Evangelical

When Their Future Depends ON YOU...

YOUR PLANS FOR THEM MUST BE GUARANTEED!

LIFE INSURANCE guarantees the plans you have made for those who depend on you because it guarantees a continuing income, even if you are not there to provide it: income while the children grow...for education...for your wife for life—and it is the miracle of life insurance that if you guarantee your plans for others, you need not worry about yourself. Each permanent policy which protects them can pay an income for your own retirement!

Mail This Today!

If I save $_____ a week, how much insurance and how much income will it pay me at age 65?

My Name:_____

Address:_____

City and State:_____

Date of Birth:_____

This is YOUR Life Insurance Society

LUTHERAN BROTHERHOOD

Legal Reserve Life Insurance for Lutherans

Herman L. Ekern, *President*

608 Second Avenue South Minneapolis 2, Minn.

Lutheran Church, the three Lutheran bodies which have accepted full membership in the National Council of Churches.

"We have a stronger Church and an enriched Church," he said, "if the denominations retain their distinctiveness, that is, if Lutherans remain Lutherans, Methodists remain Methodists, and so forth."

He added that the Lutherans "have made a contribution to clarifying the function and nature of the ecumenical movement by making clear that they would not be required to yield their distinctive character and contribution."

At a business session, a budget of $635,139 was approved for the regular work of the N.L.C. during 1951. Also approved were budgets of $693,059 for the Commission on Younger Churches and Orphaned Missions and $1,141,595 for the U. S. Lutheran Resettlement Service.

The Rev. Carl F. Yeager of Pleasantville, N. J., was elected to serve as co-director of the joint spiritual ministry to the armed forces to be conducted by the N.L.C. and the Lutheran Church-Missouri Synod. He will have the title of assistant secretary of the N.L.C.'s own Bureau of Service to Military Personnel, with headquarters in Washington, D. C.

—o—

Sees Christianity in China Surrendering Soul

New York—Christianity in China "is perilously close to surrendering its soul," Dr. Frederik A. Schiotz, executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council, said here.

While there has been "no formal renunciation of Christian doctrine," he told the Council at its 33rd annual meeting, "many leaders have already bowed one knee before the new idol, the absolute State." He said that the Church "faces the same tests today in China that it knew under some of the Caesars and, more recently, under Hitler's Nazi regime."

"Will there be martyrs, or their equivalent, in the Church of China as there were under the Caesars?" he asked. "Will a confessional wing emerge in the Church as happened under Hitler? For the answer to these and similar questions we must wait and pray."

Pointing out that the Peiping regime is demanding approval of all its actions, Dr. Schiotz said that "even the minimum freedom of silence is denied." Religious leaders, he said, "must speak out in open support of the government's defiance of the United Nations in Korea."

In a report presented at the Council meeting, the Commission on Younger Churches said that India, Indonesia, and Tanganyika are lifting the ban on German missionaries which they imposed during World War II.

In Israel, however, restrictions on Germans still exist, according to the report. It said the government of Israel had asked the Lutheran World Federation to give assurance that no German nationals would participate in the administration of former German mission properties in that country if the properties were transferred to the Federation.

—o—

Lutherans Approve Cooperative Missions in Latin America

New York—A program of cooperative mission activity in Latin America will be launched this year by the National Lutheran Council, as a result of action taken at its 33rd annual meeting here.

It will be the Council's initial venture in missionary work on behalf of its participating Church bodies, marking the first time these groups have pooled their efforts and resources to conduct a mission program as a single unit.

The annual meeting voted to establish a Division on Lutheran Cooperation in Latin America, subject to final approval of the eight member Churches. This division is expected to begin its functions next October.

Meanwhile, a temporary commission was authorized to begin preliminary work immediately, under the supervision of Dr. Paul C. Empie, executive director of the Council.

It was announced that Dr. Empie would visit South America late in February to confer with church leaders there on plans for an All-Lutheran Latin American Congress, to be held in the fall this year,

The Council's new division will conduct two types of activity in Latin America: inter-church aid and spiritual care of Lutheran immigrants; and missionary work among indigenous populations.

—o—

Lutherans to Push Negro Work

New York—Plans for cooperative Lutheran missions among American Negroes provide for both segregated and non-segregated work, the National Lutheran Council learned at its 33rd annual meeting here.

Dr. H. Conrad Hoyer of Chicago, executive secretary of the Division of American Missions, told the Council:

"'Bringing the Gospel' will be our watchword, and so far as possible we will help in any way we can to bring the Gospel to the Negro people.

"When this can be done through the regular missionary outreach of our congregations, fine! Where congregations are not ready for that, or where Negroes are more ready to respond to the program through a congregation of their own, it means that. Where the social situation seems to demand segregation, it means that."

Member bodies last year voted to transfer their Negro work to the Council. The work will be administered by the Division of American Missions with the Rev. Ervin E. Krebs of Columbus, O., director of Negro missions of the American Lutheran Church of the past five years, in charge.

Dr. Hoyer said that the Negro presents one of the largest minority groups in the country, and that "... too long he has been neglected by the Lutheran Churches." He said that with the migration of the past 20 years, the Negro "is now neighbor to one-third of our congregations."

In another part of its report, the Division disclosed that participating Lutheran Churches last year established 54 new missions in this country.

CAMP AND CONFERENCE DIRECTORS

New INCREASED BENEFITS
FOR CAMPERS' MEDICAL REIMBURSEMENT

A Streamlined Service Designed For Your Campers

Requires no advanced payment nor minimum premium

Low Cost

Write Today for Latest Information

Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
280 E. BERRY STREET FORT WAYNE 2, INDIANA

rans Plan Movie
artin Luther

York—Plans to produce a full- motion picture on the life and of Martin Luther were disclosed by Dr. Paul C. Empie, executive or of the National Lutheran Coun-

Empie said the Council's execu- committee had authorized psoduc- f the film on a budget of $300,000, raised through contributions from n bodies and other sources.

film will be the first on Martin r sponsored by an American , although several movies on the mation leader have been produc- European interests. None has red, however, for more than y years.

picture will be made in Ger- , with shooting scheduled dur- e late summer and early fall of ear. It will be produced in Eng- and, possibly also, in German wedish. Casting has not yet be- but a major actor will be sought e title role.

ncil leaders hope the film will mpleted in time for premiere ng at the quinquennial Assembly e Lutheran World Federation in over, Germany, July 25 to Aug- 1952, after which it will be dis- ed in the United States and other ries.

eparate organization, to be known utheran Church Productions, Inc., ing formed to produce the film, Dr. Empie as chairman and Henry ess as executive director. Mr. En- , who is stewardship secretary e United Lutheran Church in ica, will be in charge of produc-

—o—

-Quist Named to
pean Lutheran Post

w York—Dr. Carl E. Lund-Quist, ant executive director of the Na- l Lutheran Council, and executive tary of the Council's Division of c Relations, has been named chief sentative in Europe of the U.S.A. mittee for the Lutheran World ration.

nouncement of his appointment made here at the 33rd annual ing of the National Lutheran cil, which acts as the Lutheran d Federation's U.S.A. Committee. is expected that Dr. Lund-Quist leave late in March for Geneva, zerland, where he will have his quarters. He will be in charge e U.S.A. Committee's operations urope, which have been under the rvision of Dr. S. C. Michelfelder, utive secretary of the Lutheran World Federation. Dr. Michelfelder will devote his entire time to the Federation, particularly to plans for the 1952 assembly to be held in Hannover, Germany.

—o—

Warns Church
Colleges In Danger

St. Paul, Minn.—Church-supported and other private institutions of higher learning in America are doomed unless their alumni and their friends increase their gifts, a conference of Evangelical Lutheran college and seminary faculties was warned here.

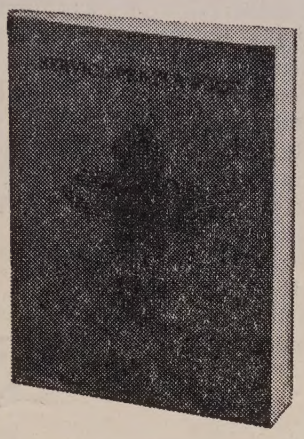
The warning came from Dr. Clemens M. Granskou, president of St. Olaf College, Northfield, Minn., who opposed any suggestion that the colleges might look to the federal government for aid.

"The lure of federal aid is but the opening wedge to federal control," he declared.

Dr. Granskou explained how the war in Korea has created a new problem for colleges.

"Now the colleges are asked to fight on three fronts—inflation, loss of upperclassmen and loss of underclassmen," he said. "At best, most of our colleges will end the school year with

For the Army, Navy, and Air Corps . . .



SERVICE PRAYER BOOK

WITH BIBLE READINGS, HYMNS AND ORDERS OF WORSHIP

Compiled and Edited by N. M. Ylvisaker

A small handy book that will bring comfort and strength to the man in military service. Contains a large selection of suitable prayers, selected Scripture passages, and favorite hymns. Convenient pocket size, 3⅜x4¾x¼, printed on Bible paper. An excellent gift from parents, congregations or organizations.

The flexible leatherette cover is in brown for the Army, blue for the Navy and the Air Corps. Indicate branch of service when ordering.

50¢

AT YOUR BOOKSTORE OR FROM

Augsburg Publishing House, Minneapolis 15, Minnesota

a heavy loss of students and subsequent mounting deficits.

"Obviously the plight of our colleges today is no new experience. They have always been hard up...For this reason it is difficult to bring home to our people the acuteness of the present situation."

—o—

Lutherans To Increase Evangelism Work

Minneapolis, Minn.—The Evangelical Lutheran Church which in 1950 supported seven full-time evangelists will have to add to that staff because of the large increase in requests from its congregations for evangelistic meetings and Bible conferences.

This was reported at the Church's annual conference on evangelism here by the Rev. E. C. Reinertson, ELC director of evangelism.

In outlining the program for 1951, Mr. Reinertson called for further development of prayer life in homes and Church organizations. He stressed the need of prayer on behalf of the government, national and international leaders, and armed forces personnel.

He also urged the continuation of a program of visitation, already carried out in many sections of the nation, in order to reach every person with the invitation of the Church.

"The false gods of science, machines and money have failed and the doors are open as never before to the true God," Mr. Reinertson stated. "The Church alone can meet man's uncertainty in this troubled world."

The Rev. W. E. Wallner, former Protestant chaplain general of the Polish army, told the conference that the plight of the Church in Europe is due to "nominal" Christianity. Warning that America could suffer the same fate as Europe, he called on the Church in this country to "repent and awake."

Mr. Wallner is now a staff member of the National Lutheran Council.

—o—

Truman Abandons Plan For Ambassador To Vatican

Washington, D.C.—President Truman does not plan to nominate an ambassador to the Vatican.

It is possible, however, and in the opinion of most observers quite probable, that he will appoint a personal representative to the Pope in place of Myron C. Taylor, who resigned more than a year ago.

The State Department, after a four-months' study of the "trial baloon" sent up by Mr. Truman at a press conference last October, has recommended against the establishment of an official diplomatic mission at the Vatican.

Members of the Senate foreign relations committee have privately told the White House that it would be unwise at this time to name an envoy who would require Senate confirmation. They have indicated that the committee would be unresponsive to such a nomination.

A personal representative to the Vatican would not require Senate confirmation. Nomination of a minister or ambassador would.

Also, in the latter instance, an appropriation would be required in the annual State Department appropriations bill, another legislative hurdle that would involve the House as well as the Senate.

—o—

Greek Church Approves Full Participation In World Council

Athens—The Holy Synod of the Orthodox Church in Greece has officially approved unreserved participation in the World Council of Churches.

This discussion climaxed a debate among Orthodox leaders as to whether the Church was canonically justified in retaining membership in the predominantly Protestant international body.

According to the Holy Synod's decision full participation by the Greek Church in the ecumenical (world church cooperation) movement does not involve any surrender of the Ch[illegible] claims or principles.

The Holy Synod ruled that future clergymen, as well as la[illegible] would be authorized to serve as repr[illegible] sentatives on the World Council and [illegible] various committees. This revoked previous tentative decision which pe[illegible] mitted only laymen to hold executi[illegible] or committee posts in the World Cou[illegible] cil.

—o—

Supreme Court Voids Ordinance On Religious Meetings

Washington, D. C.—The Unit[illegible] States Supreme Court has declar[illegible] unconstitutional a municipal ordinan[illegible] of New York City requiring a pol[illegible] permit for a religious meeting to [illegible] held in a park or other public place.

The Court also ruled that th[illegible] council of Havre de Grace, Md., [illegible] illegally in refusing two members [illegible] Jehovah's Witnesses permission to [illegible] a public park.

Decision in the New York [illegible] was 8 to 1. In the Havre de G[illegible] the Court was unanimous.

Chief Justice Fred M. Vinson deli[illegible] ered the Court's opinion in both cas[illegible] with Associate Justice Robert H. Ja[illegible] son delivering a vigorous dissent [illegible] the New York City decision, and A[illegible] sociate Justice Felix Frankfurter [illegible] tering a separate concurring opini[illegible]

SUMMER SCHOOL

at

Concordia Seminary

St. Louis, Missouri

June 4 to July 13, 1951

The summer session at Concordia will be conducted in two terms of three weeks each—first term, June 4 to June 22; second term, June 25 to July 13. Students may enroll in either one or both terms.

A variety of attractive courses in all departments of theology will be available.

Special courses will be offered for ministers' wives.

A large and able faculty will be at the service of the Summer School.

Fees are reasonable.

Concordia has a beautiful campus and excellent housing and recreational facilities.

Application for first term should be made before May 15. If reservation is desired, a fee of $3.00 must accompany the application. This fee will be applied to the registration when student arrives.

For further information write to

A. M. Rehwinkel
Director, Graduate School
Concordia Seminary
801 De Mun Avenue
St. Louis 5, Missouri.